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Home and Community

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An Activity Guide to the Exhibit "Montana Homeland"

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Home and Community:
An Activity Guide to the Exhibit "Montana Homeland"

Prepared by the Education Program Staff
Montana Historical Society
Helena, Montana

1991

Preface and Acknowledgements

This guide was prepared with the advice and consultation of numerous individuals, students, teachers, tribal councils, and Montana Historical Society staff. Versions of the activities have been tested in classroom settings and in museum galleries.

This particular guide focuses on home and community, from prehistory to the present. It is intended to be used as preparation for elementary grades planning to visit the Montana Historical Society's "Montana Homeland" exhibit. Two other subject guides focus on "Montana Indians" and "Work and Technology."

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Education Program Staff

Jennifer Jeffries Thompson, Project Director
Joan Haefer, Administrative Assistant
Louise Porzig, Consultant and Education Specialist
Allen Chronister, Consultant and Replication Specialist

Illustrations by Greg Stevens, MHS Exhibit Designer, and Jennifer Thompson
Maps by Barbara Lien
Photographs not credited are from the Montana Historical Society's Photograph Archives
Narrative Editors are Dave Walter and Marilyn Grant, MHS Staff

Education Advisory Committee

Erv Winslow, Helena Public Schools
Murton McCluskey, Native American Resource Library, Great Falls
Marcella Hanson, Rossiter School, Helena
Hal Stearns, Jr., Sentinel High School, Missoula
Sandy Barker, C.R. Anderson Middle School, Helena

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Cover photograph: Main Street, Miles City, Montana Territory, 1883. Photograph by L. A. Huffman

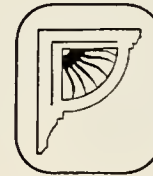
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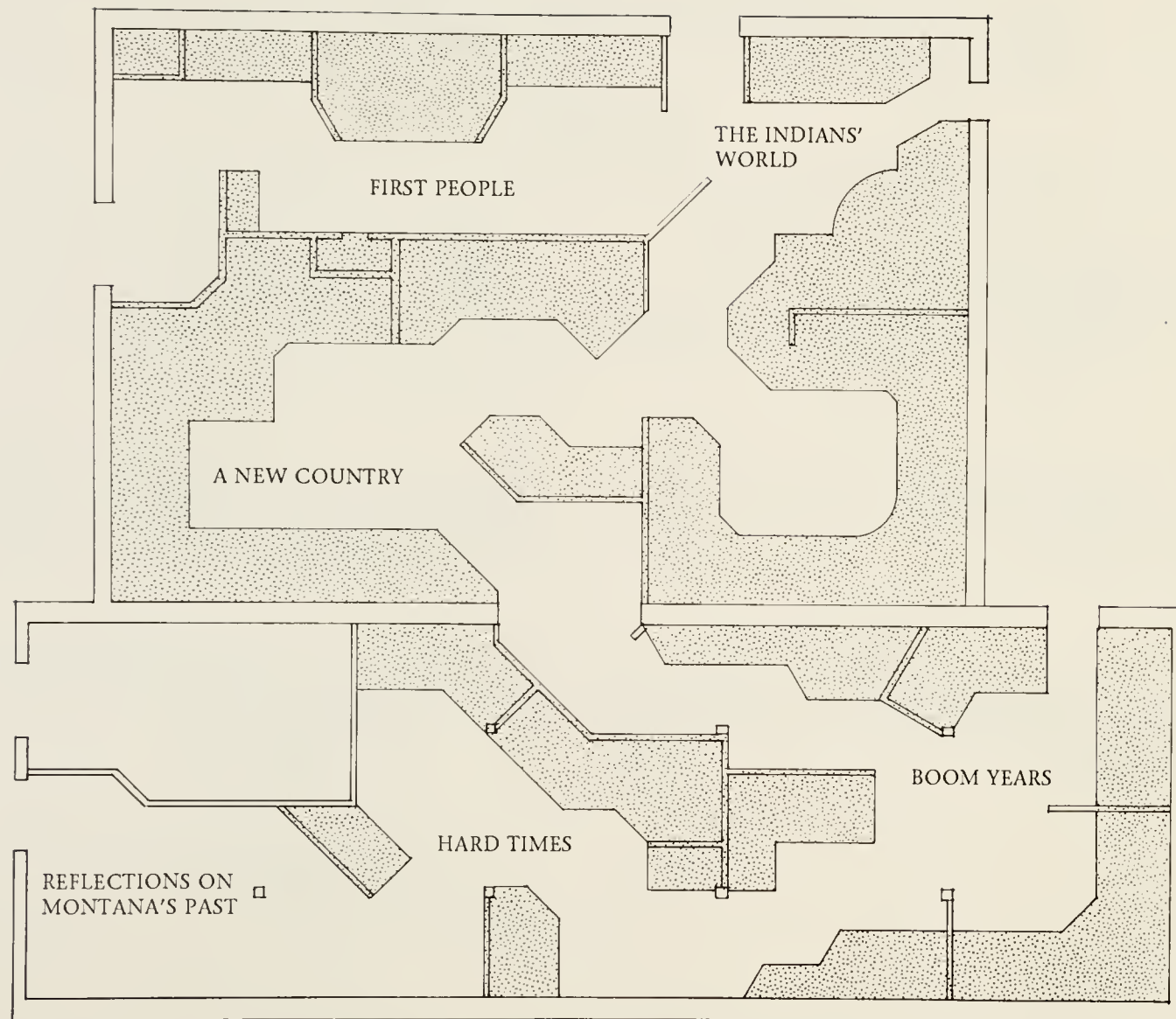
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Floor plan of the exhibit "Montana Homeland" located on the first floor of the Montana Historical Society, 225 N. Roberts, Helena, MT 59620

Dear Students:

Soon your class will visit the Montana Historical Society. That is a long and fancy title for a place that is a special kind of museum. Many people visit the museum every year to learn more about Montana's history, art, and culture. You will visit the museum to learn more about home and community. We look forward to seeing you and to showing you the museum.

You will find that we learn about our past in many ways. We read books, of course, but there are other helpful resources. At the museum you will discover how we have learned about Montana homes, towns, and families through artifacts, photographs, oral history, diaries, letters, journals, buildings, sites, newspapers, and by talking with Indian tribal elders. We show what we have learned through exhibits like "Montana Homeland," which you are going to see.

Before you come to the museum, we would like you and your classmates to study this activity guide. It will help you learn about Montana as home to people from prehistoric times to the present. You will enjoy your visit more if you have some good information in mind. Don't worry! The guide is not all hard work. It contains some very fun and interesting activities.

Bring some of your projects with you when you come. We would like to see them. Have a good time.

Your Friends at the Museum

Home and Community: First People



Montana's sweeping plains and rugged mountains have been home to people for over 10,000 years. As the climate warmed and the glaciers receded, early people in this land now called Montana adjusted to their changing environment. These people, the ancestors of today's American Indians, gathered food, hunted, raised families, and made tools, homes, and communities.

How did they get here? Some archaeologists think that early people may have traveled

across the Bering Strait from Siberia. Others believe they may have journeyed north from South America. Indian people feel that they have always lived on this land.

Home and community were important to prehistoric people. Homes provided shelter and protection. Early people living in groups, or communities, helped each other with daily tasks. In groups it was easier to care for homes and family, to hunt, and to protect themselves from enemies.

First People



Map A

Bering Strait



First People



At the end of most days, where do you go? Usually you go home. But what is “home”? Is it the house or apartment or mobile home or room in which you live? Is it any place your family is? Is it your neighborhood or your community or your town? Just what do we mean by home?

All people need homes. Homes provide shelter and protection from weather, people, or animals. Homes provide storage for the things that we need to run our daily lives, like food and clothing. Homes also are the places where we gather with family or friends, where we can socialize, visit, and enjoy one another.

The first people to live in the land now called Montana were nomadic. That is, they traveled looking for plants to gather or animals to hunt. They had homes for the same reasons we do: for protection, shelter, storage, and for company.

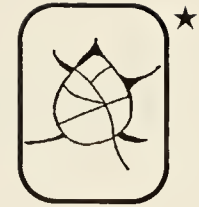
We do not know much about these early people. What we do know comes from the tools and home sites they left behind. The people who study these abandoned objects and places are archaeologists (or archeologists). From their study of prehistoric tools and home sites, archaeologists believe that the first people lived in Montana 10,000 to 12,000 years ago.

First People



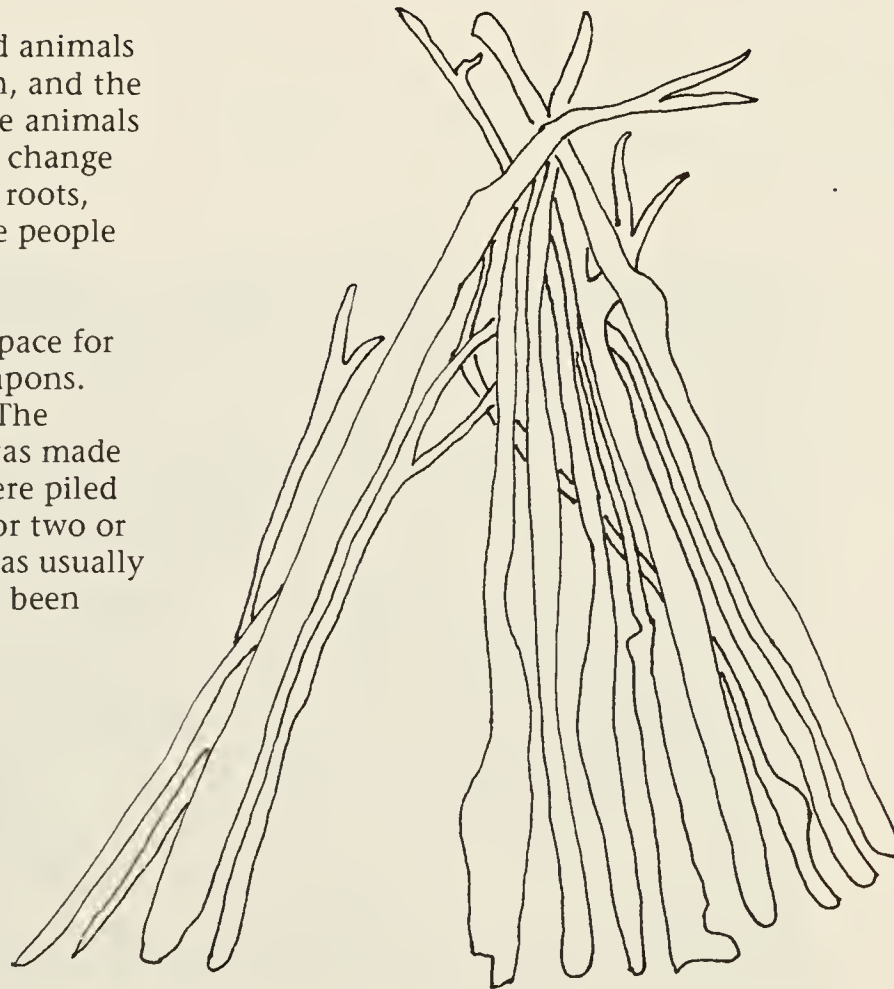
Pictograph Caves in the rimrocks south of Billings, 1964. Archaeologists found here many tools, points, and paintings on the walls left by early people.

First People

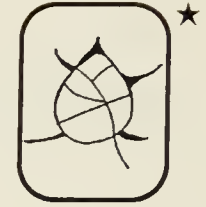


Montana's earliest human inhabitants hunted animals such as the giant bison, the woolly mammoth, and the mastodon. About 10,000 years ago, these large animals disappeared, and early people adapted to this change by hunting smaller animals and by gathering roots, fruits, and plants. To feed their families, these people moved from place to place.

Caves provided temporary shelter and work space for the hunters as they made stone tools and weapons. Early people also constructed the "wickiup." The wickiup is a small, temporary dwelling that was made of poles shaped like a tepee, against which were piled brush or hides. This shelter was big enough for two or three people. Unlike the tepee, the wickiup was usually left when the hunters moved on. It may have been reused when hunters returned to the area.

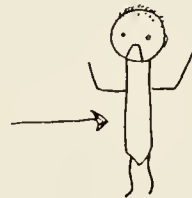


First People



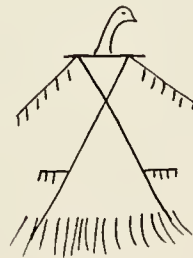
There is little that remains of the wickiups used by Montana's first people. Archaeologists have surveyed many cave dwellings, however, and have discovered tools and art that the first people left behind. Among the many interesting things discovered in caves are the drawings on the walls. There are "pictographs,"

drawings which are painted on the surface of the rock. And there are "petroglyphs," drawings which are carved into the surface of the cave wall. With some help from your teacher, you can make a pictograph or a petroglyph.



Make a thick solution of "Plaster of Paris." Pour the solution into a double thickness of coffee filters, and place it in a pan or on a cookie sheet. Wait a day for the solution to harden.

With watercolors, paint the dried surface of the plaster so that it looks like a rock. Then draw a pictograph using colored pencils, or carve a petroglyph using a sharp point. Look at and copy the examples provided, or create an image of your own. Be able to explain the meaning of your drawing.



First People



Many years ago, Indian children learned at home by watching and listening to the older members of their tribe. They did not attend a school, as we know it. Part of what we know about the life and homeland of early people comes from “oral tradition,” the unwritten stories that were retold for hundreds of years. These

stories were told for amusement, for important lessons, or for instruction. They also described how life began. Legends and stories were often told during the winter months or for special occasions. On the next page is a Cheyenne creation story. **Read it. Practice retelling it aloud to your classmates and family.**



“Grandmother Earth – A Cheyenne Creation Story”

The wise Cheyenne old ones say that in the far distant past, generations upon generations ago, the Creator made this universe. With his awesome power and supreme knowledge, he created four spiritual beings to witness the sacred act of creation. He created a world using sinew, buffalo fat, sweet grass, and red earth paint, to which he gave sacred life by breathing upon it four times. Following this he made the water; the beings that live on or in the water; the light and flaming heat of the sun; and the air in its boundless blue sky.

The Creator gave the water beings the ability to fly. They, however, not only wanted to be able to swim, to dive, and to fly, but to live and rest upon what they described as a dry solid place. The Creator, then, requested that one of them had to bring up some mud from the depths of the salty water. After three of them failed, a small coot successfully swam down to get some red earth.

Since there was only water and air around him, the Creator decided to place this mud upon the back of one of the water beings. All proved unsuitable, however, except for Grandmother Turtle. He placed the mud upon her back, which under his power expanded to become this sacred land. Because a grandmother holds up this island, the Creator decreed that the earth, too, is to be known as our grandmother.

Condensed by Henrietta Whiteman for *The Windmill*, Volume 8, Number 6, May–June, 1985

Home and Community: Indians' World



As more and more people from Europe and other foreign countries settled in North America, Indians were crowded out of their original homes. Like falling dominos, as one tribe moved, so did the others. Home to one tribe in 1650 may have become home to another by 1800.

Indians depended upon many animals for food, clothing, and shelter. But the bison or buffalo was the one animal that was most important. Tribes traveled to hunt the

wandering buffalo, and the Indian camp traveled too. Each tribe claimed certain land as home, the place where they lived and hunted. Depending on the power of the tribe, tribal homelands were very large or very small.

The tepee was an ideal home for these nomadic people. It was portable and could be carried by horse or dog to a new campsite. Home was where the tepee was staked, and community was the extended family and members of the tribe.



Karl Bodmer painting of Fort Union

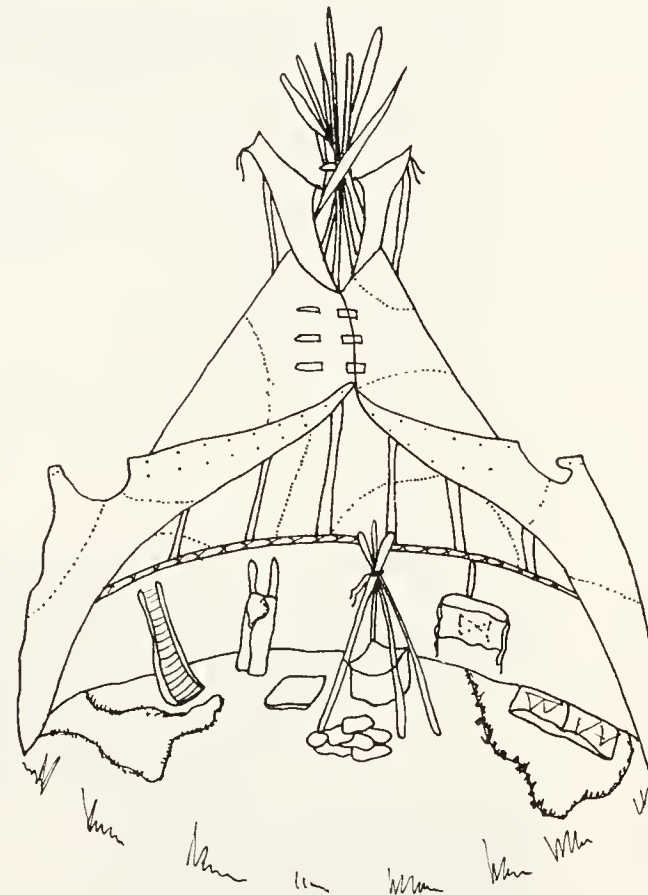
Indians' World



Most Indian people in Montana made their homes in tepees through all seasons of the year. Every year during the spring, the people in each band would come together for a large hunt and yearly renewal celebrations. By late fall the bands headed for winter camps along sheltered river bottoms, where there was plenty of wood for fuel and where they were close to winter game ranges. The tepee was portable and could be carried from one place to the next.

When an Indian band formed camp, tepees were arranged in a circle. The middle of the circle was clear except for a council lodge. The round doors of the tepees faced east to keep out the wind which blew from the west. Medicine bundles, shields, and other instruments of spiritual power kept by family members were usually hung just outside the lodge on a tripod or over the door.

The inside of the tepee may have been like the illustration below. Everything could have been easily packed and carried to the next camp.

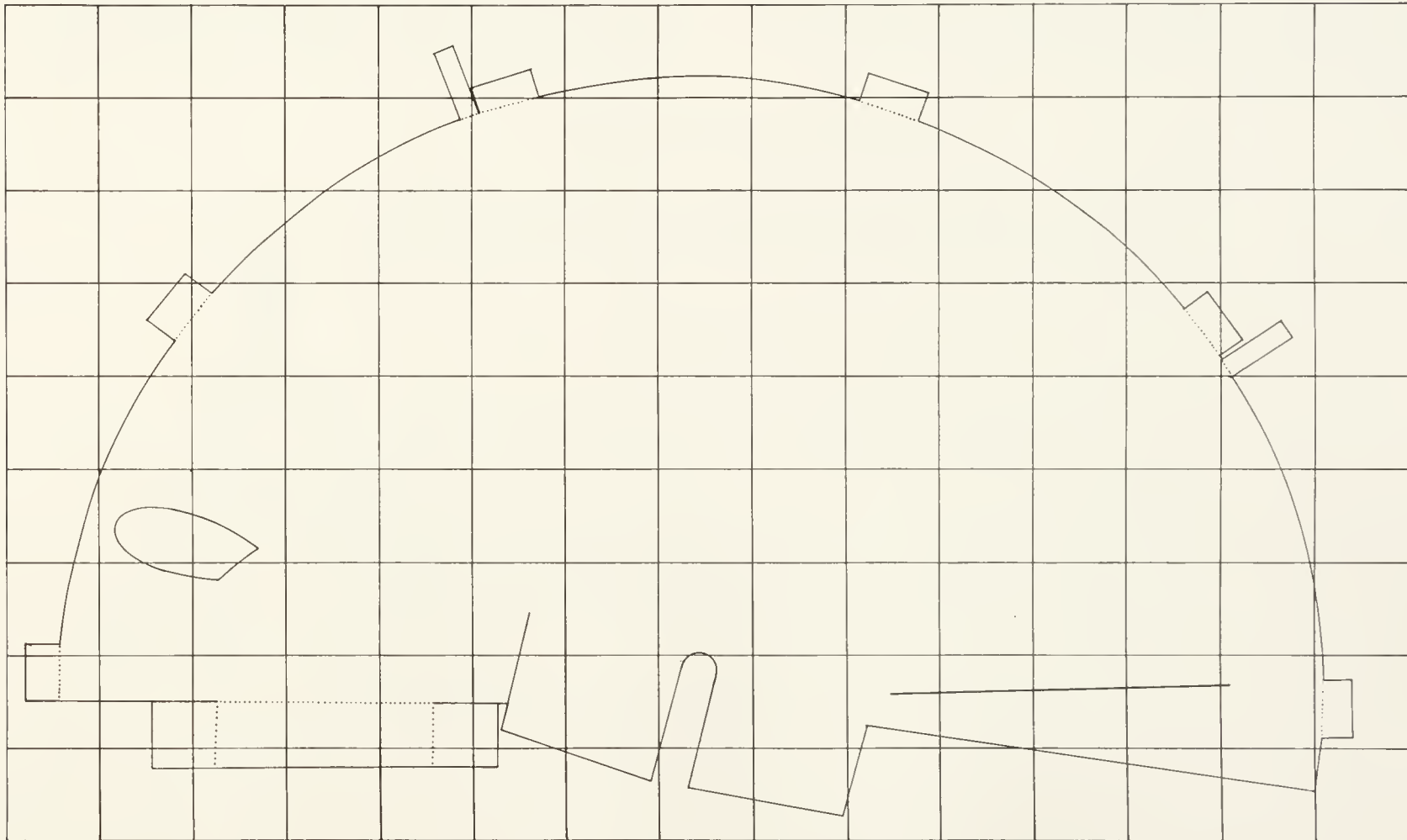


Indians' World



Following the pattern provided, make a paper teepee. Your teacher will tell you how to enlarge the pattern. Add wooden sticks for lodge poles, or make

medicine bundles and interior furnishings if you like.

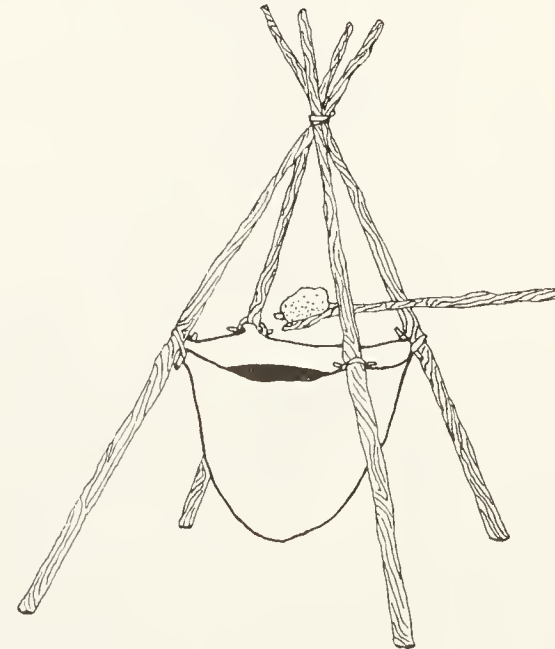


Indians' World



The Indians of the Montana plains ate many different kinds of food. The most important food item for the Indian was the buffalo. The Indians also hunted and trapped elk, deer, antelope, mountain sheep, quail, bear, and jack rabbits. They picked wild fruits, ranging from persimmons to chokecherries, and varieties of roots and stalks.

Indians ate well in the summer and fall. However in the winter, food was not plentiful. Indians preserved food for use at later times. Buffalo meat was cut into thin slices and hung to dry. The dried strips would be pounded into powder with a stone maul, and mixed with berries and fat. The result was a high-protein food called "pemmican."





Would you like to try to make "Buffalo Paunch* Stew"? If not, look at the drawing of the paunch and tripod. Make a tripod to go with your tepee.

Buffalo Paunch Stew (Traditional)

Thoroughly clean buffalo paunch. Make four small holes through four corners of paunch and fasten paunch to a tripod of four freshly-cut poles by threading thongs through holes and securing each to one of the four poles.

Build a fire and heat ten fist-sized rocks until very hot.

Meanwhile, fill suspended paunch half full of water. Add small pieces of buffalo meat, wild turnips, and any other wild edible roots.

When rocks are very hot, pick up one with two forked sticks and place in pouch. Add another stone. Liquid in paunch will boil. Add another stone when needed, removing cooled ones. Cook until meat and vegetables are tender (approximately 45 minutes). First, stew inside pouch is eaten, then the pouch itself is eaten.

Taken from *Cooking With Spirit: North American Indian Food and Fact* by Darcy Williamson and Lisa Railsback, 1988

* A paunch is the stomach of a buffalo.

Indians' World



Boys and girls who grow up in Montana Indian cultures are part of a large family. Crow people call aunts “mother” and uncles “father.” Cousins are called brothers and sisters. Everyone knows who his real mother or father is, but calling aunts “mother” and uncles “father” shows the love and respect a Crow child feels for these members of his family.

During the buffalo days, each Indian woman lived in a tepee with her husband and children. Those people who lived in one tepee were called a “tepee household.” Grandparents, aunts, uncles, cousins, and

their tepee households together made a family.

Several families together formed a “band.” Each band had a leader who was responsible for making sure that the band found safe campgrounds near fuel, water, and buffalo. Many bands formed a “nation,” like the Sioux nation, or the Blackfeet nation.

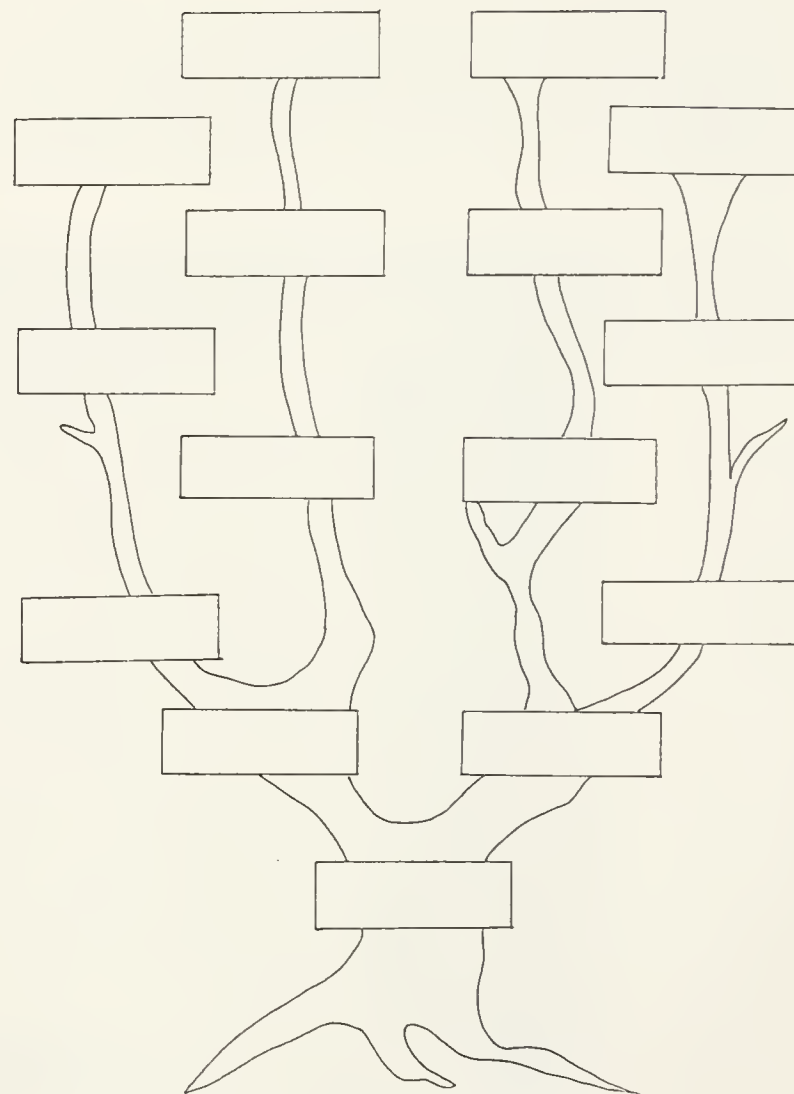
The leader of the band sometimes met with leaders of other bands to discuss problems and events that affected the whole nation. This group of leaders of several bands was sometimes called the “tribal council.”

Indians' World



The study of a family's history is called genealogy. It is interesting to learn about your family and from where they came. How big is your family?

Complete the family tree drawn on this page. Print your full name in the box on the trunk of the tree. Your mother's name and the names of her parents, grandparents, and great-grandparents should be printed in the boxes sitting on the right tree branch. Your father's side of the family should be printed in the boxes on the left branch. Directions are included in the Teacher Notes.



Indians' World



Indian people long ago kept track of the passing seasons and years by a special kind of calendar. It was called the "winter count," because the work was completed by a tribal historian during the long winter months.

Each year the life of a band was marked by a symbol for one outstanding event. It may have been the year when the tribe successfully stole many fine horses from its enemies. It may have been the year that the

children died from a strange disease. Or it may have been the year noted for great buffalo hunts. The life of a tribe could be recorded by using symbols on a "winter count." It was a history of the community.

The winter count pictured on the next page can be found in the "Montana Homeland" exhibit. It is made from the hide of an elk, which has been scraped and tanned. The Sioux historian marked on the hide the yearly events which happened to his people.

Indians' World



Make a "winter count" of each year in the life of your family beginning with your birth. Ask your parents to help you think of events that happened

during the early years of your family. Draw your "winter count" on a piece of brown paper that has been prepared and cut according to the directions in the Teacher Notes.



Sioux winter count on elk hide

Indians' World



By the 1700s trade between Indian tribes in Montana and tribes living far away was common. Many bands traveled each year to trading centers to exchange supplies: buffalo meat and hides from the Great Plains; meat, fish, and wild plants from the mountains; corn, beans, squash, and tobacco from the Missouri River Valley; pipestone from the Great Lakes region; and shells from the Pacific Coast.

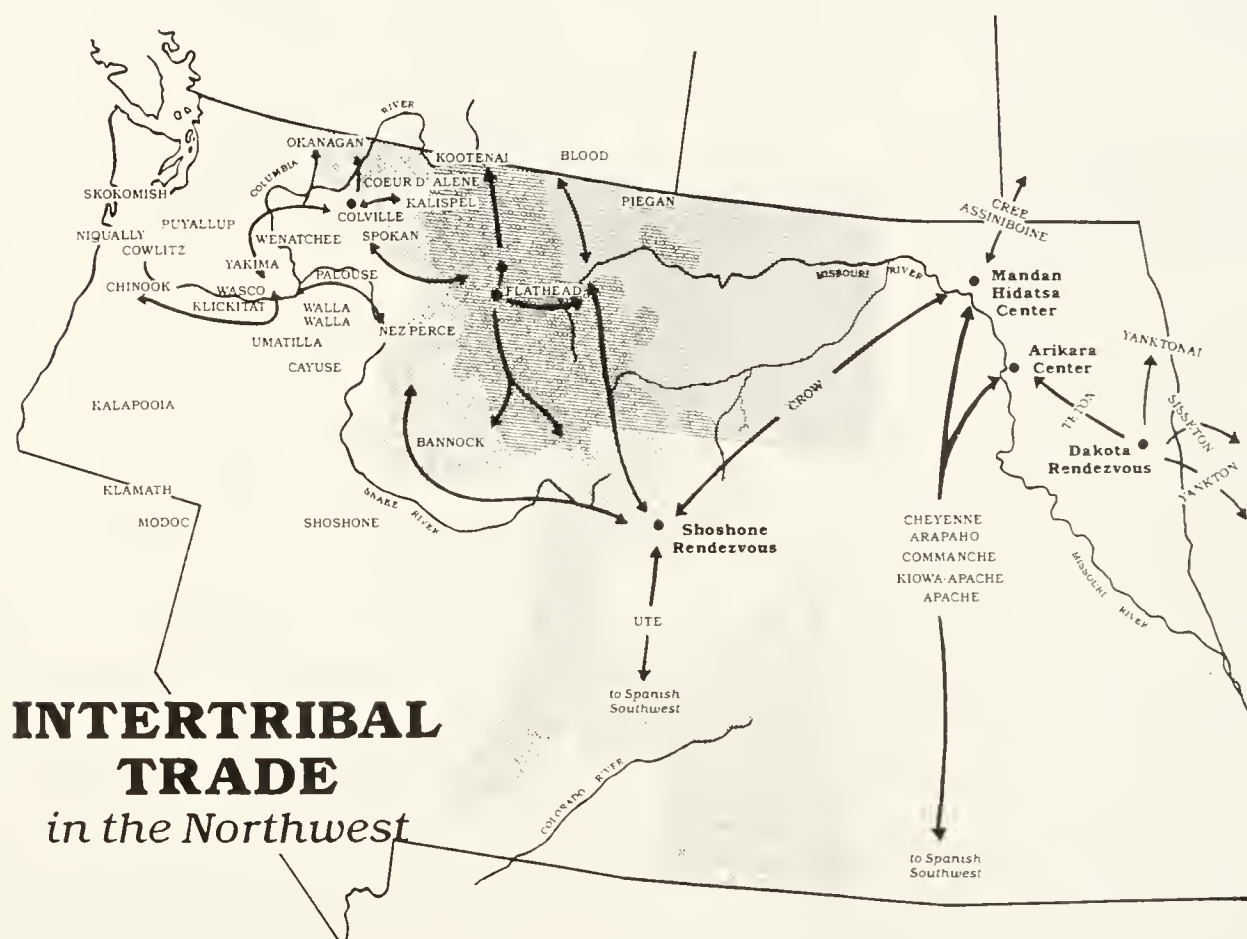
Through such an ancient trading system, Indians in Montana received European and American manufactured goods long before they ever saw white people. Their known world was getting bigger, and their homeland was a place influenced by people from all over the Americas.

Indians' World



Study the map of Indian trade connections. Then answer the questions on the right.

Map B Intertribal Trade



If Montana's Salish Indians (also called Flathead) went to the Shoshone Rendezvous, what other tribes would they meet there?

Soldiers from Spain brought horses with them when they came to the Southwest. How would the Kootenai Indians get horses?

Indians' World



The Salish Indians (also called Flathead) heard much about the power of the missionaries long before the “black robes” came west. For several years, the Salish traveled as far as St. Louis to ask the Catholic missionaries to live among them in the Bitterroot Valley. Finally, in 1841, the Jesuit missionaries journeyed west and built St. Mary’s Mission near present-day Stevensville, Montana.

Fathers Pierre Jean DeSmet and Anthony Ravalli were well-educated men who trained for the Catholic priesthood. They were also skilled artists and craftsmen. Father DeSmet was born in Belgium, and Father Ravalli

came from Italy. The priests probably spoke to each other in French or Latin, the language of the Catholic Church.

Indians also spoke many different languages. Very few could speak French. At first the Salish probably used sign-language to communicate with the priests. In Father DeSmet’s journal, written in 1859, he includes a list showing the phonetic translation of Salish words and phrases into English. **Look at the list on the next page. Write a sentence using the words provided. Try to read the phrase aloud. See if your classmates can understand what you are saying.**



The Vocabulary of the Skalzi, or Koetenay Tribe, Inhabiting the Rocky Mountains on the Headwaters of the Clarke and MacGilvray Rivers.

Taken During My Trip of 1859.

Titto	Father
Kettitto	My Father
Kamma	Mother
Galg	Son
Kessuwi	My daughter
Kakittegle	My house
Koos	Pipe
Joukisitnemme	Day
Kitsilgmouiet	Night
Sookene	Good
Tsennin	Bad
Pelgki	Woman
Wousnenglukkapekane	I run
Woulsisgenni	I speak
Outsglekelne	I love
Onepilne	I kill
Oulsinglewino	I am angry
Oultakatine	I am lazy
Oulsukkekokine	I am glad

New Indian Sketches, Rev. P.J. DeSmet, S.J., 1904

Home and Community: A New Country



At the beginning of the 1800s, white explorers, fur trappers, and missionaries entered Montana. The slow trickle of white settlers became a flood during the 1860s, as news of gold strikes spread rapidly across the country. Miners hurried to the gold fields and built mining camps. By 1864, when Congress created Montana Territory, thousands of settlers had already built dozens of small communities. Within a short time, these people settled and claimed for themselves the country that had been home to native people for thousands of years.

Communities bloomed across the territory

as families arrived and as settlers adopted Montana as their new home. By 1870 nearly 40 percent of the non-Indian residents in Montana Territory came from foreign countries.

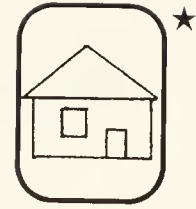
The immigrants brought with them items of importance — personal things to remind them of home and tools with which to begin a new life. Though some planned to strike it rich and to return home one day, many other people hoped to stay. They built permanent homes of log and brick, and they established communities with churches, schools, shops, theaters, banks, and hotels. Many felt great pride in their new homes and communities.

A New Country



Pioneer City, Monana Territory, 1883

A New Country



Immigrants traveling to Montana Territory came for many reasons. The area's abundant natural resources—trees, minerals, furs, and free land—drew many people. Some traveled by steamboat up the Missouri River to Fort Benton. Others traveled overland by covered wagon, stagecoach, or horseback. After the completion of a transcontinental railway through

Montana in 1883, many others came to Montana by train.

Compare and contrast the letters on the next page. Which way would you prefer to travel to a new home?



Stagecoach in Wolf Creek Canyon, Montana

1863

(Written by Lucia Darling as she traveled from Ohio to Bannack, Montana Territory, a journey which took 3½ months by wagon.)

The mosquitoes troubled us very much last night and between fear of the Indians, stampeding of the cattle, buzzing and biting of the mosquitoes I did not sleep much. . . . We are waiting in our wagons to cross the river. There is fear we may have trouble in crossing. Have gotten over at last by hitching nearly all the teams to each wagon to pull them through the quick sands at the boat landing. A man just rode by and told us that there had been fighting on the Pawnee reservation. The Pawnees and Sioux against the U.S. troops. Not very encouraging for us last night about the Indians. Some said there was no danger while others thought there never was more cause for fear. We passed within seven miles of the place where the fighting took place. They say that a number were killed on both sides. Our guards felt some fear and kept a good look out all night. A train of government wagons came along and camped near us with whom arrangements were made that in case we were attacked we should be ready to defend ourselves. . . .

Lucia Darling Diary, 1863, MHS Archives

1867

(Written by Elizabeth Fisk as she traveled on the steamboat *Little Rock* up the Missouri River to Fort Benton. Fannie is her sister.)

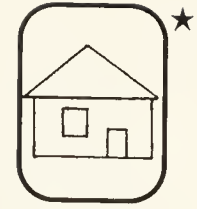
My dear Fannie:

We met with an accident yesterday which proved quite a serious one for us. The escape pipe burst and before the injury could be repaired thirty bundles of Robert's paper which was stored in the hold were wet and very seriously damaged. We had it brought to the upper deck yesterday afternoon and the greater part of today has been spent in opening, spreading and drying . . . Nothing has "gone right". . . we have but half a crew owing to illness, wounds, and bruises and you can imagine that the working of our steamer is not the most smooth and agreeable. The ladies (onboard) too, with very few exceptions, have had some little misunderstandings and there are jealousies and cliques. . .

The chapter of accidents yesterday consists of attempting to cross from one bend to another on dry land and in consequence striking the bank with such force as to endanger the lives of all on board the boat. . . . The shock was truly terrible. Our dinner table was moved two feet toward the stern and soup, meats, and vegetables were mingled indiscriminately. Every piece of china or glassware on the pantry shelves was thrown to the floor, bottles of catsup, pepper sauce, were broken and their contents splattered over the crockery. . . . Only seven hundred and fifty miles more will bring us to Benton . . .

Lizzie: The Letters of Elizabeth Chester Fisk, 1864–1893, Edited by Rex C. Myers, 1989

A New Country



When immigrants first came west, many did not expect to stay long. They hoped to “strike it rich” and to return home. So the new settlers’ homes did not need to be lasting. Homes and places of business were made of things that could be easily found or put together.

Immigrants used logs, rough-cut boards, canvas, and blankets to make temporary shelters.

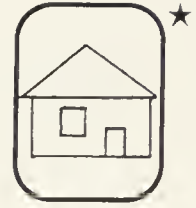
F.E.W. Patten came to Montana in 1863 and settled in Virginia City. In his diary he wrote about the new mining camp.

Wednesday, August 19, 1863

This village, Virginia City, is fast building up. There are mostly log houses, covered with earth. It has a growing population, living in all manner of ways and localities, some families and messes of men living in houses, some in wagons, some in tents, some in bush arbors and some under clusters of trees. All are more engaged in searching for and obtaining gold than preparing for comfort, or for the approaching winter, which in this latitude and elevation must be hard and heavy. . . .

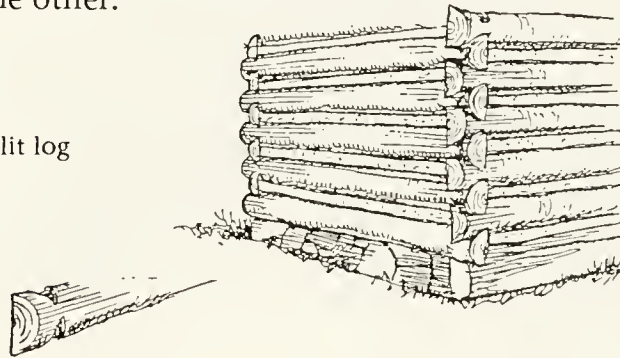
Not in Precious Metals Alone: A Manuscript History of Montana,
Montana Historical Society Press, 1976

A New Country



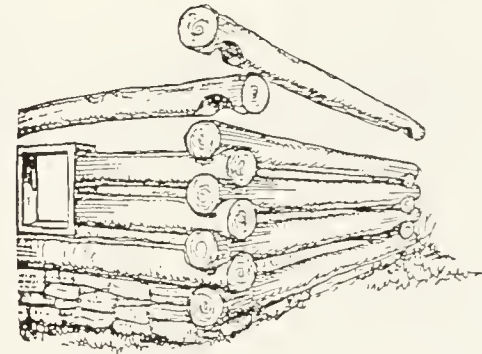
Immigrants to Montana commonly built three different kinds of log cabins. Some were constructed with logs that were notched on one side at the end so that they fit snugly as each log was placed on top of the other.

split log



chinking

saddle notch

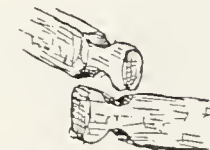
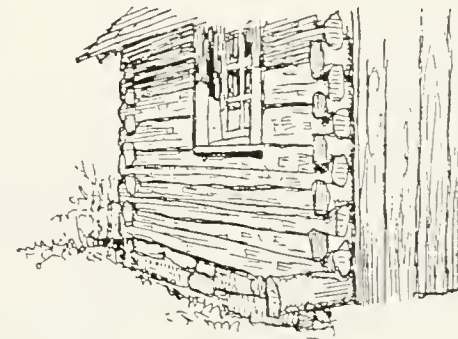


Some builders took the time to split the length of the log so that the inside of the cabin had a smooth, interior wall.

And some cabins had squared logs with dove-tail notches on each end.

For warmth, miners wedged "chinking" between the logs. Chinking may have been mud and sticks, plaster, wood, or rags. The fancy cabins had wooden floors, though many had just dirt. As you read in Mr. Patten's diary, some cabins had roofs of sod or dirt supported by wooden boards. These roofs leaked muddy water during the spring thaw and made housekeeping difficult.

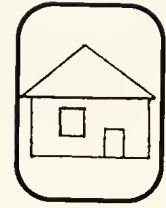
If you are a handy whittler, carefully carve three samples of how logs were prepared for cabins as illustrated on this page. Or find some "Lincoln Logs," and construct a miner's cabin.



dove-tail notch

Illustrations from *Eric Sloane's America*, Promontory Press, 1956

A New Country



Some people chose to live all by themselves in cabins in the mountains or in houses on the prairie. But most people wanted to live in town—for protection, to find jobs, to shop, and to enjoy the company of other people. Towns grew up all over Montana.

Towns change. Some grow, others die. In the early days, Virginia City was the Territorial capital of Montana, and thousands of people lived and worked there. Today only a few hundred people call it home.

Why do some towns die while others prosper? People who live in communities need to have a way to make a

living. So if the mines stop producing gold, or if the drought ruins crops, or if the train no longer stops in town, the town will have a hard time attracting residents and surviving. Also natural disasters, like earthquakes or fires, can affect the growth of a community.

Photographs tell historians many things about the past, including the changes that have taken place in communities through the years. **Compare the photographs on the next page. What happened? Have you been to Basin recently? What is it like today?**

A New Country



4th of July Parade, Basin, Montana, 1903



Basin, Montana, 1903

A New Country



Most children who came to Montana in the early days, attended school, played, and worked hard to help their parents at home or on the farm or ranch. Historians know something about children's activities from letters, diaries, and reminiscences written much later.

Llewellyn L. Callaway was born in Illinois and traveled west with his family. For many years they lived in Virginia City. Llewellyn must have been a smart kid, for he did well in school. His parents sent him to New Jersey and then to Michigan, where they thought he could get a better education. He later returned to Montana and became a justice on the Montana Supreme Court. He remembered and recorded some of the activities he "enjoyed" as a boy in the wild town of Virginia City in 1880.



Llewellyn L. Callaway

"I was now a town boy, yearning for the ranch. The fact that I had to help with household duties and caring for the baby irked me no end. This included getting the wood, and I hated to saw wood, washing dishes, washing diapers, ironing and wheeling the baby carriage when I wasn't in school. It didn't hurt me abit but how I hated it."

Judge Llewellyn L. Callaway Collecion, MHS Archives

A New Country



Much of what we know about life in Montana's early communities comes from diaries carefully kept by men, women, and children.

A "diary" is a daily record of a person's activities. It is usually written at the end of the day, just before bedtime, so it includes all of the events of the day. Diaries are not always exciting, nor do they just record the interesting activities. Many farmers and ranchers kept diaries simply to record the weather.

Try keeping a diary for five days. Use the form provided here. You will enjoy rereading it several years from now.

Name _____

My Diary

Date _____

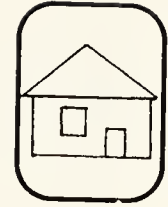
Date _____

Date _____

Date _____

Date _____

A New Country



The federal government established army posts in Montana at the request of white settlers who felt they needed protection from the Indians.

Soldiers stationed at forts in Montana came from nearly every state in the Union and several foreign countries. There were many Irish and Germans among the foreign-born. The military life appealed to these people who often came from poor families, from homelands that were famine-ridden, and from

countries where the politics made life unsafe. Living in America was a dream, and volunteering for the military was one way to make a living.

Army officers were allowed to bring their families to live at the post. Life on an army post could be as varied and enjoyable as life in town. There were fort bands, drama groups, sports clubs, and many other activities to entertain soldiers during free time.

A New Country

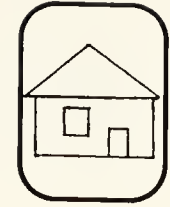


Enlisted Men's Barracks, Fort Shaw, Montana, 1888–1901

At Fort Shaw in the 1880s, as many as 120 soldiers slept in the barrack. By looking at the photograph on this page, find and describe the function of the

following things: footlockers, spittoons, wood stove, canteen, weapons, boots, and cots.

A New Country



Frank Burke enlisted in the army and was stationed in Montana Territory from 1881 to 1885. By that time Indians were not a serious threat to white settlers, and soldiers at army posts were responsible for duties other than fighting. Burke was a weatherman.

Like many other soldiers, Burke was far from home, family, and friends. He was homesick. His family kept in

close contact with him by writing letters, and he wrote back. Burke's letters, like the one on the opposite page, described exciting activities and events. Some of the events, however, he did not really see, even though he said he did. Frank often described events about which he heard or read. His family was undoubtedly fascinated by his letters home.

A New Country



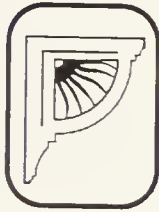
Ft. Maginnis, Montana Territory
July 5th, 1884

Dear Mother:

And now I must tell you about the glorious time we had here on the Fourth of July. It was quite an exciting day for this place. The first event of importance was the hanging of a horse thief just before daylight by the Vigilance Committee. I went down to see him. His body was suspended directly over the road and his name and occupation were made known by a large placard on his breast. About noon myself and several others rode to Maiden to see the celebration there. We arrived just in time to see the event of the day which was the shooting of three men in the public street and wounding of two others. I started to come home about eight oclock alone, leaving my companions behind me. I had to ride through a wild mountain canyon which lies between the post and Maiden. . . . Riding along rapidly, my horse suddenly reared and came nearly falling upon me. I looked up and beheld the object of his fear. We were under a large pine tree, and almost above me swinging in the moonlight were the bodies of two men. One had a card on his breast with the word "murderer" upon it, the other had the word "thief" on his. I never saw such a horrible sight before. I hurried home and went to bed. I had seen enough of Montana justice in one day. I will send you papers as soon as they are published giving a full account of these occurences. These things may seem dreadful to eastern people, but such remedies are absolutely necessary here, to secure anything approaching safety of person or property. I have grown so accustomed to these fearful sights and proceedings that I now pay but slight attention to them. . . .

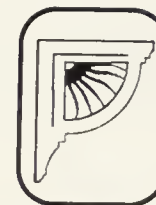
Burke Letters, July 5, 1884, MHS Archives

Home and Community: Boom Years



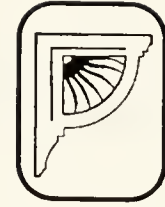
By 1890 Montana had grown in many ways. Major railroad lines were completed, and they connected Montana with other parts of the United States. It was an exciting time in Montana's history — when the territory became a state, the population grew, industries developed more and more goods, and the land produced many crops.

Homesteaders and city dwellers were caught up in a spirit of optimism, and hopes ran high. On the eve of World War I, Montana and its people had built a thriving community and had reason to look ahead happily to the future. Montana's Indians, however, had little reason to celebrate. The boom years marked the end of a way of life their ancestors had known for thousands of years.



The Thomas H. Carter Residence, Helena, Montana, around 1910

Boom Years

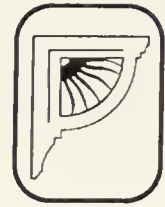


After many bloody battles between Indians and whites, some Montana Indians were forced to live on reservations — special sections of land set aside by the U.S. government. Sometimes the land was far from the original home of these native people. Usually the surroundings were unfamiliar, and the way of life was very different. Some native people, whose ancestral home had been in the familiar plains, forests, or mountains of Montana, were now forced to live in a new land.

Since Lewis and Clark's journey to the Pacific coast, the Nez Perces had been friendly with whites. In the 1860s and 1870s the U.S. government dealt unfairly with the

Nez Perces by making and breaking promises. Representatives of the President would promise them certain lands in Oregon and Idaho and then take the land away. In 1877 the frustrated and angry Nez Perces left Idaho. They did not want trouble and did not want to fight. However, U.S. soldiers, who were ordered to return the Nez Perces to their Idaho reservation, chased the Indians over 1,700 miles through Montana Territory. In the Bears Paw Mountains of Montana, close to the Canadian border, the Nez Perces surrendered. Rather than freedom, they gained only imprisonment and exile to a reservation that was not their homeland.

Boom Years



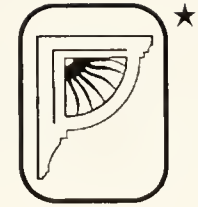
Chief Joseph was the spiritual leader of the Nez Percés.
He is credited with having written the following essay.
What did home mean to him?

My father sent for me. I saw he was dying. I took his hand in mine. He said:
"My son, my body is returning to my mother earth, and my spirit is going
very soon to see the Great Spirit Chief. When I am gone, think of your
country. You are the chief of these people. They look to you to guide them.
Always remember that your father never sold his country. You must stop
your ears whenever you are asked to sign a treaty selling your home. A few
years more, and white men will be all around you. They have their eyes on
this land. My son, never forget my dying words. This country holds your
father's body. Never sell the bones of your father and your mother." I pressed
my father's hand and told him that I would protect his grave with my life.
My father smiled and passed away to the spirit-land.

I buried him in that beautiful valley of winding waters. I love that land more
than all the rest of the world. A man who would not love his father's grave is
worse than a wild animal.

Taken from the *North American Review*, April, 1879

Boom Years



By 1916 seven reservations were created for eleven Montana Indian tribes. The map on the next page shows the location of each reservation. They are the Blackfeet Reservation, the Flathead Reservation (where the Salish, Kootenai, and Pend d'Orielle live), the Fort Belknap Reservation (where the Assiniboine and Gros Ventre live), the Fort Peck Reservation (where another band of the Assiniboine and Sioux live), the Northern Cheyenne Reservation, and the Rocky Boy's Reservation (where the Chippewa and Cree live). The Little Shell Band of the Chippewa-Cree (also called the Landless Littleshell) would like to have a Montana reservation, too. They are currently going through a

Absarokee
Deer Lodge
Black Eagle
Charlo
Crow Agency
Grassrange
Heart Butte

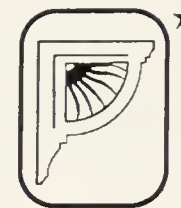
very long process to establish one. If they are successful there will be eight Montana Indian reservations.

Many years have passed since the Indians were forced to live on lands that some did not consider to be their homes. About one-half of the 57,000 Indians that live in Montana today still live on reservations.

Many communities and places in Montana have Indian-sounding names. **Compare the map on the next page with a highway map. Locate the following places, and mark them on the reservation map.**

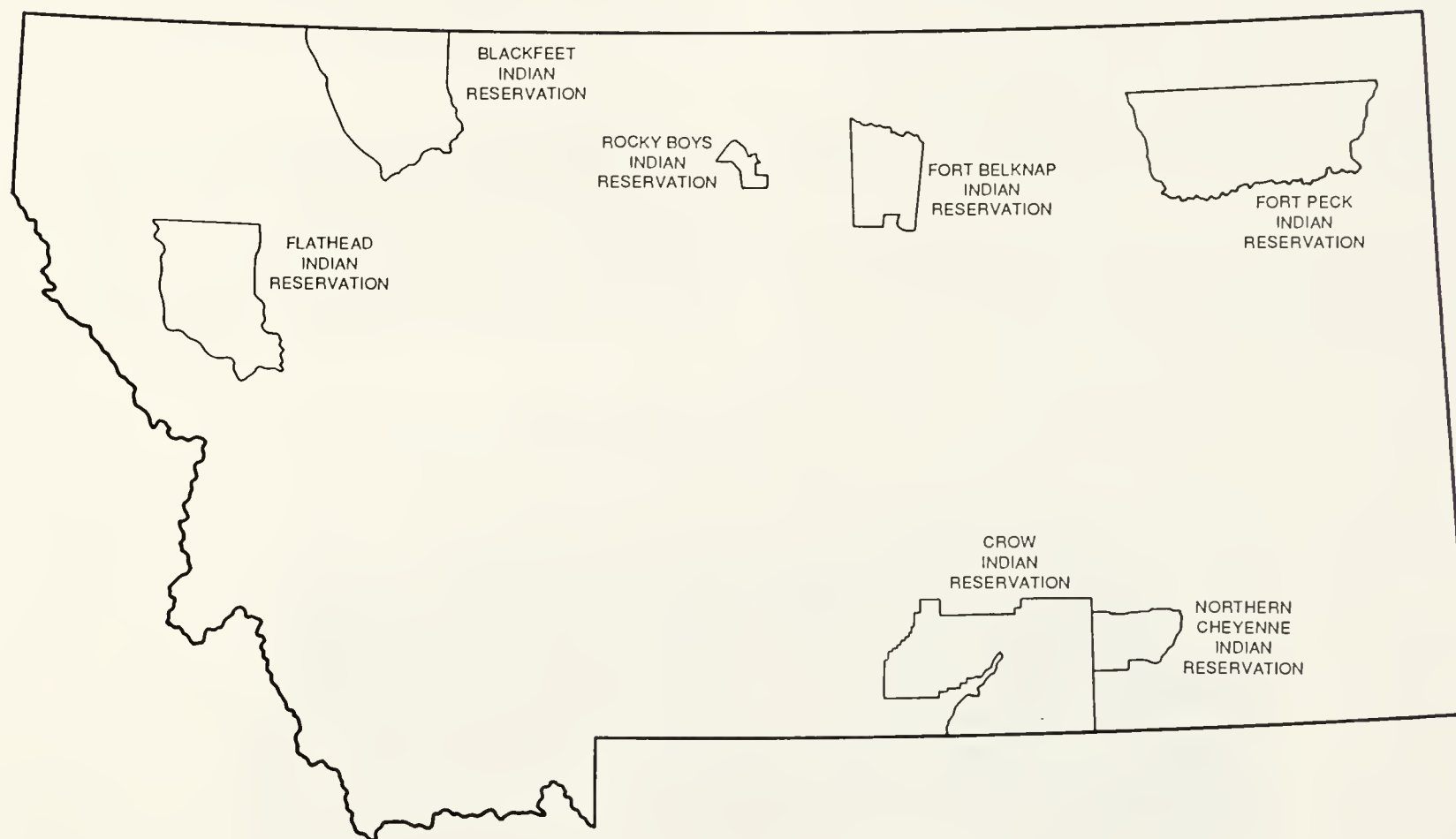
Kalispell
Lame Deer
Lodge Grass
Rocky Boy
Sweetgrass
Warm Springs
Yaak

Boom Years

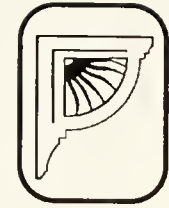


Map C

Present-day Indian Reservations in Montana



Boom Years



In 1909 Congress passed the Enlarged Homestead Act. This federal law allowed any person twenty-one or older to claim 320 acres of Montana land practically free of charge. "Homesteaders," those people who claimed public land, arrived in Montana by the thousands. In 1900 Montana's population was just over 240,000. By 1917 the population grew to 600,000.

Railroad managers were anxious to have people settle in Montana. Railroads prepared special train cars for the traveling homesteaders and discounted the cost of travel. Once the homesteader arrived in a community,

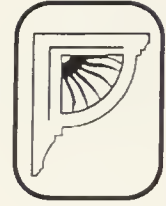
a "locator" would help the family find land. The locator would also help the new arrivals with the paper work that was necessary to file on the land.

For a settler the first order of business was the construction of a home. "Kits" of wood and tar paper were available from lumber stores for about \$100. Some homesteaders built sod houses, or constructed lean-tos, or dug caves in hillsides. Homesteaders then were instructed to prepare the soil for planting crops such as flax, wheat, barley, or sugar beats. It was hard work.



Everson's sod house near Big Sandy, Montana, 1914

Boom Years

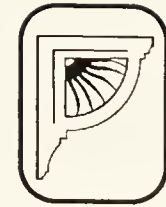


We moved into our new house on the homestead on the 23rd of December in 1910. The next day Mother baked bread, and Daddy went prairie chicken hunting. He got five or six prairie chickens, shot them, and Mother made chicken pie for our Christmas dinner. We went with the horse and buggy to find a Christmas tree. We found two little cedar trees in the coulee, but they were too precious to cut. So we cut down a bullberry bush, and we took it home.

Mother had a couple newspapers that she had packed around dishes and things. She let us cut them up into little strips of paper and made us some flour paste. We made those all into chains, paper chains. It was a sight to behold, I'll tell ya. We had some crayons that we had brought from Iowa with us, so we colored some of those pieces of paper. Mother baked cookies. She put some pieces of twine string through the cookies for loops so we could hang those on the bullberry bush. And mother popped some corn that they had brought from Iowa, and we strung that. We had a real pretty Christmas tree.

An oral interview with Edna Patterson describing
homesteading near Glendive

Boom Years



Some people came to Montana from great distances — Europe and Asia. Some had dreamed of life in America, even though it meant leaving home and family to live in a place where things were strange and people spoke different languages. These immigrants brought customs with them to remind them of home — language, music, food, and games.

For example, they came from Denmark, Sweden, and Norway to settle in eastern Montana around Sidney. There were so many Germans living in Helena at one time that they published their own newspaper, *The Montana Staats Zeitung*. Dutch immigrants came to the Gallatin Valley where their farms flourished. Mining towns like Butte and Red Lodge were home to many foreign born people — Irish, Croatians, Italians, Serbs, and others. The Chinese first came to mine for

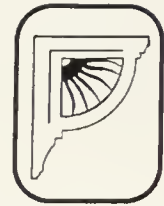
gold; others followed the construction of the railroad. Most Chinese came to the United States intending to stay only until they made their fortune.

Imagine that you are a part of the first group of people selected to live on the moon. What would you miss most about your home on earth?

In the space provided, write a postcard to your family.

Montana Historical Society, Helena, Montana	<div>POST CARD RATE</div>
	POST CARD

Boom Years



Chinese Collection, MHS Archives

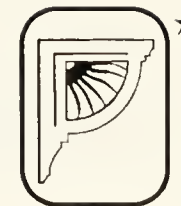
遠別故鄉求利，每念吾弟遠遊，朝夕不能無樂也。啓者賢弟
得和恩兄在家，聞兄弟回唐，誰及弟身，作樂了傷症，故持付
梅花在案，分待賢弟，僕茶食，分二次食，每次用一下，僕清滾
水白，食了全愈，及氣喘咳嗽，用燒酒，煎好細茶，食之即愈，手折不
作他間物也。吾兄在家，常念賢弟身體，如若稍得費用，即速旋唐，
調理身體，免至在外受了風塵勞苦，一則以免母親兄長一常掛心，此
現今世界，你看天下間強者強，在何處，強中還有強，弱者弱，
在何處，弱中還有弱，中弱，英雄強弱，富貴貧賤，不可盡說，皆由天
命，總是教開心眼，手上有錢，可以清漫，向遊過日，便是但事不可上
心著急，以故身體為高，但凡事在于金錢英雄地，不可上心，情
強持弱，以剛性氣，總之有錢回家是也。諺英雄，你看三國中人物，何
在，孔明英雄，高傑，文武皆能，滿肚讀書，吐血而死，何在，閻雲長英
雄，豪傑忠義，羊心後，被潘章所殺，但凡事不可上心，總之不可
久戀他處地面，旋唐為高，弟望之，神恩庇佑，身體康健，若有旋費，
所兄弟功，即速回唐，免至母親兄長朝夕常念，日不恩，弟飯，僕不
垂眼矣，僕不吝言，以此謹上。
財安允
賢弟千祈功要穩工，做為高，不可性也。
同遊免至母親兄長掛心也。

亞喜賢弟 稿安
癸未八月廿九日
恩兄厚盛字付

The original of this letter was written on rice paper. It is typical of letters between immigrants and their families back in their homeland. This family expresses

concern for the immigrant's welfare and asks him to send money home.

Boom Years



As a result of the many homesteaders coming to Montana between 1900 and 1917, boom towns sprang up along the railroad lines. The construction of homes, banks, businesses, churches, and schools was a sign that these communities would grow and serve the people living in the area for a long time.

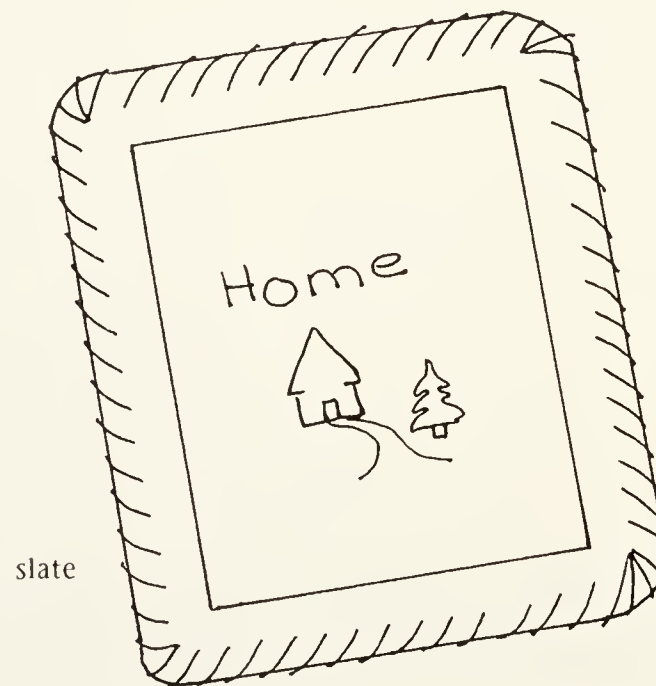
One-room schoolhouses were common in those days and are still found in rural Montana. Often the teacher would have to prepare lessons for students ranging in ages from six to sixteen. Students would attend when their help was not needed on the farm or ranch. Country boys usually went to school only during the winter months.

In 1905 the Philipsburg public school system required fourth-grade students to take reading, spelling, writing, language, nature study, picture study, physiology (health), arithmetic, geography, drawing, and music.

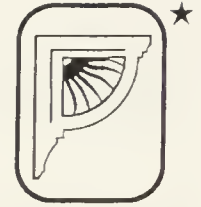
Ask your grandparent or an older friend the name of his or her fourth-grade reader. Don't be surprised if he says "McGuffey's Eclectic Reader."

In some communities there was not enough money to purchase books, paper, and pencils for everyone. So students shared school supplies. They practiced letters and number facts on "slates" — small, lap-sized black boards.

Make a slate of your own by following the instructions provided in the Teacher Notes.

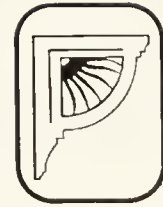


Boom Years



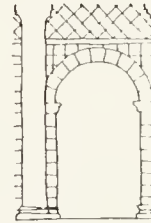





Kendall Public School, 1911. The principal (wearing the hat) is teaching the boys to play football.

Boom Years

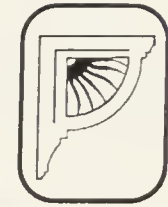


With your class or by yourself, take a walk around your neighborhood or on the main street downtown. Take along the “architectural detail” checklist found on this page and the next, and see how many of these features you can find.

To make your journey easier, use the school slate you made. Attach the checklist and a pencil on a string to the slate. The slate can also be used to store other projects you have completed while working on this unit.

	<p>arch – a piece of a circle which frames and supports an opening like a door or window; usually made of brick or stone.</p> 
	<p>bay window – a many-sided window that sticks out from the building; it may have several window frames.</p>
	<p>bracket – a decoration usually found on building corners between the roof and the joining wall.</p> 
	<p>brickwork</p> <div> <p>header, only the end showing</p>  </div> <div> <p>stretcher, only the side shows</p>  </div> <div> <p>English, alternating rows of headers and stretchers</p>  </div> <div> <p>Flemish, alternating headers and stretchers on each line</p>  </div>

Boom Years



column – an upright support that is usually round with a base, shaft, and decorative top. There are three common styles of columns:

Doric



Ionic



Corinthian



dormer window – a window which sticks out from a roof.

facade – the face or front of a building.

fanlight – a semi-circular window placed over a doorway.

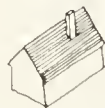


jamb – the side parts of a door, window, or fireplace opening.

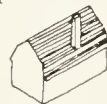
lintel – a length of stone or wood which is placed across the top of a door or window.

roof types

gable



hipped



gambrel



mansard



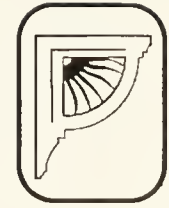
sill – the base of a door or window opening.

storefront – the area on the first or ground floor level of a building that has doors, display windows, and signs so that the space can be used for a business operation.



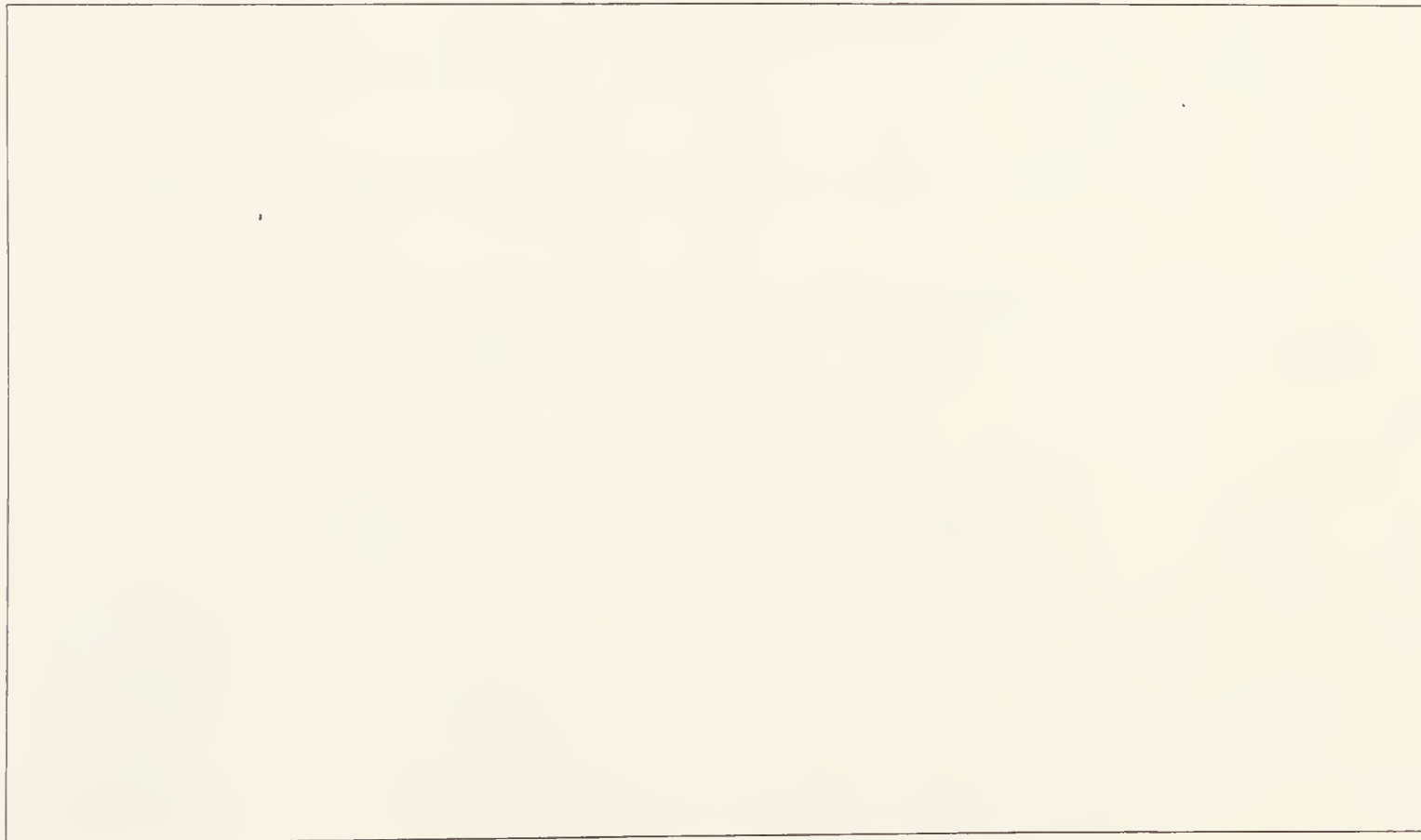
Illustrations from *Gold in the Gulch*, Jean Baucus, 1981

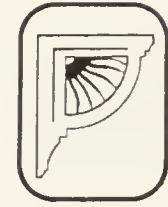
Boom Years



Think about your neighborhood. Neighborhoods are communities — not as big as a city or town — where many of your daily needs can be filled. You may be able to buy food or gas, attend school, or play in a park all in your neighborhood.

On the bottom of this page draw a map of your neighborhood. Include the houses on your side of the block, your school, the nearest grocery store or gas station. Locate the parks or places that you go to play. If you live in the country, draw a map of the ranch or outbuildings around your house.

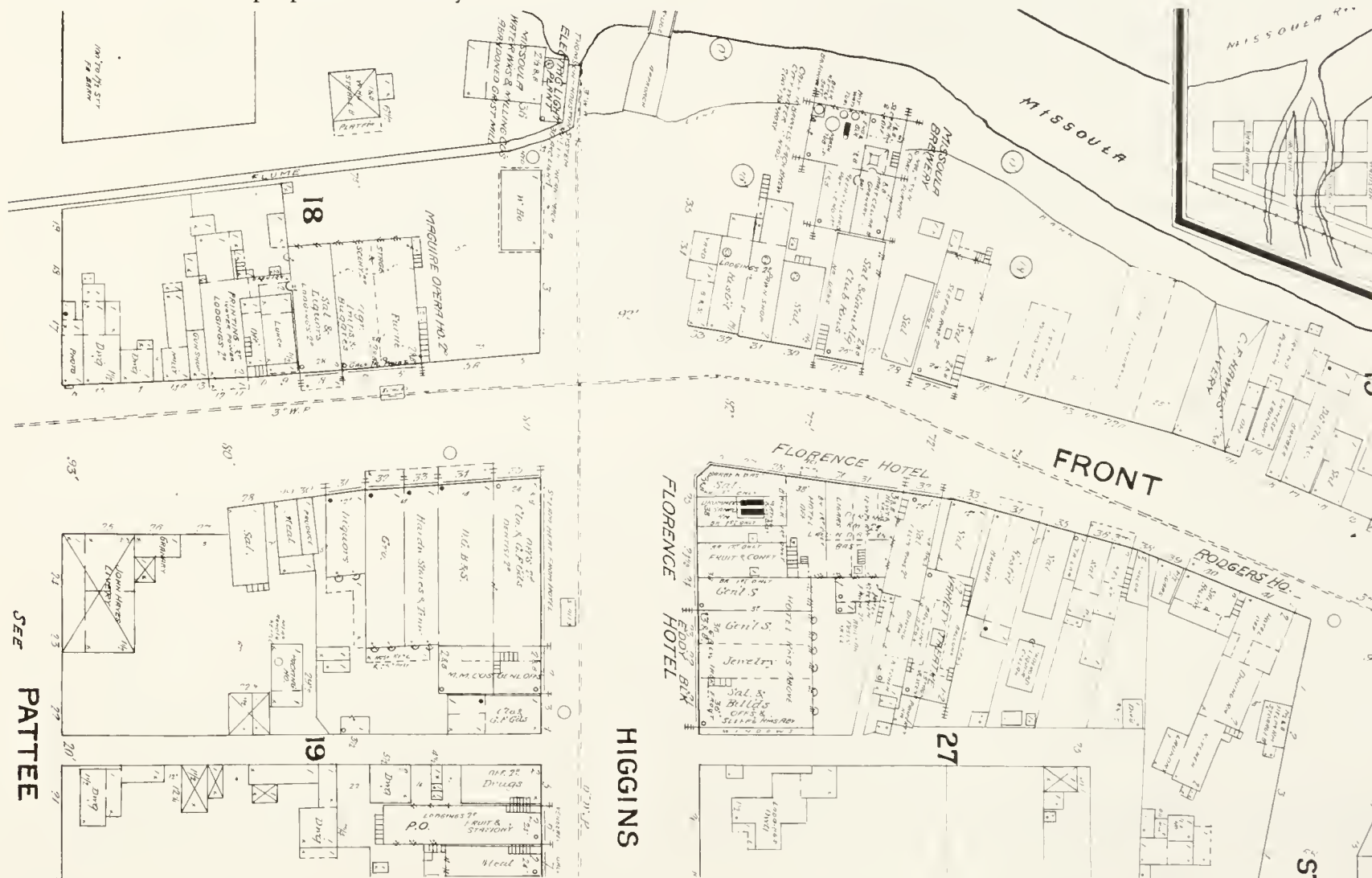




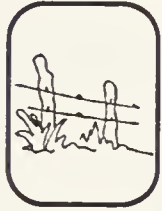
Boom Years

This is a Sanborn map of Missoula in 1888. Sanborn is the name of the company that made the maps. Maps like this one were prepared for many cities and towns

in Montana between 1880 and 1960. They contain interesting information about buildings, streets, construction materials, and neighborhoods.



Home and Community: Hard Times



From prehistoric times to the present, people have made their living from the land and its resources. Agriculture, an important part of Montana's economy, has always been dependent on the whims of nature. Changes in weather patterns have brought good fortune or disaster to Montana's high, wind-swept, prairie farms.

Disaster struck during the 1920s and 1930s

when two years of rain-less days ruined Montana's crops. The combination of droughts, two world wars, and the Great Depression, made it hard to make a living. Some Montanans left their homes to live in other parts of the country less affected by these bad times. But many others remained. The people who stayed were strong and stubborn, and they made the most out of a difficult situation. The toughness brought about from hard work and strong will can still be found in many Montanans today.

Hard Times

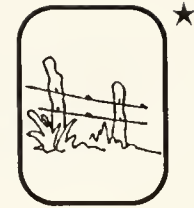


The winter of 1919 was bad cold and heavy snow. The place being new and undeveloped there wasn't much hay. Dad lost several head of horses and would have lost all the livestock if it hadn't of been for the Beartooth Ranch. In January there was a break in the weather. The Beartooth started moving a large band of sheep to hay. They bedded them down at nightfall at Dad's ranch. The night brought heavy snow. They were unable to move the sheep. They brought in hay with sleighs and teams of horses and so fed Dad's stock too.

The next summer was as hot and dry as the winter had been bitter. The spring at the ranch dried up. Dad had to bring water in with barrels from further up in the mountains in big barrels covered with burlap sacks for the house, chickens, and anything that could not be taken to the water. I believe the barrels were 50 gallon barrels, and the tops were covered with burlap held in place with a barrel hoop. One day the hoop had been left off a barrel, and I lay my doll on the cover. I should never have done that. Into the water went my doll. I don't know what the body of that doll was made of, but it just plain dissolved. All that was left was a little china head. I still have that little doll head. I cried many a tear as I was scolded, and it ruined a barrel of water.

Oral interview with Mabel Wellhouse Albright
who homesteaded near Craig, Montana

Hard Times



By 1917 hard times came to Montana. For the next two years there were certain counties in the state that received less than half of their usual rainfall. Crops withered in the fields. Grasshoppers then came in droves and ate the remaining plants. When the soldiers came home from the war in 1918, they could not find jobs. Banks and businesses closed, and homesteaders abandoned their farms. Hard times haunted Montanans until World War II.

The state tried to provide help, but the needs were too great. In 1933 the federal government created "New Deal" programs which made jobs and projects for people all over the nation suffering because of the hard times. Millions of dollars poured into Montana. Through New Deal programs, Montanans worked on dams, bridges, roads, and trails.

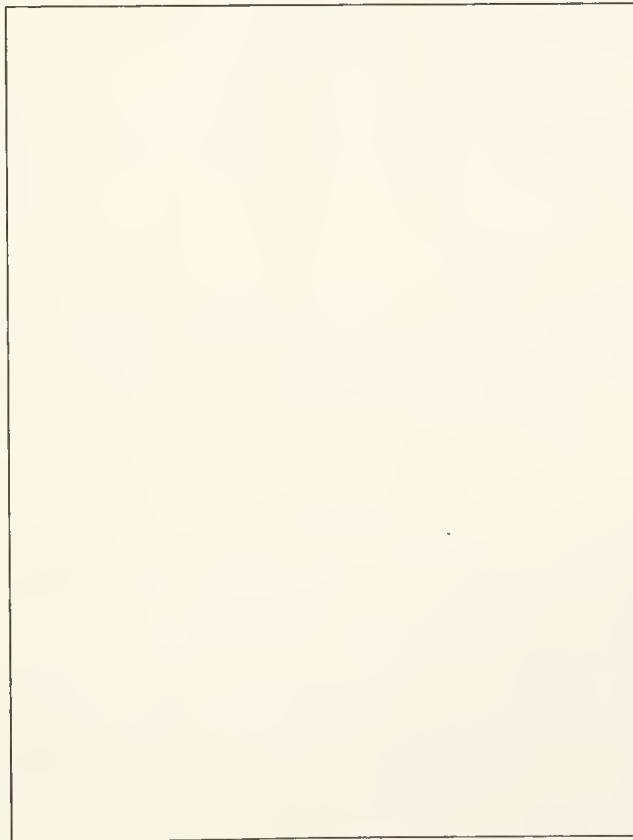


Fort Peck Dam Construction, November 25, 1936

Hard Times



In 1936 a big change came to many of the homes and communities of rural Montana. The Rural Electrification Administration (or R.E.A.) built and maintained power lines carrying electricity to farms and ranches. Finally rural Montanans could use electric stoves, washing machines, and power machinery. They could save themselves hours of back-breaking labor.

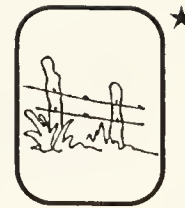


In the space provided, draw an outline of your kitchen at home. Indicate with this symbol the locations of each electrical outlet. Sketch cupboards, countertops, sinks, stoves, refrigerators, tables and chairs. Make a list of all the kitchen appliances that require electricity to operate.



Electrical Appliances

Hard Times



Do you have something in your home that belonged to your parents' grandparents? Is it something that they brought from another country? **Sketch the object in the space provided and answer the following questions:**

What is it made of? _____

Who might have made it? _____

What is it used for and who would have used it?

In what room of your great-grandparents' home would you have found this object?

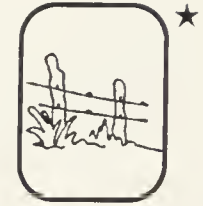
Why? _____

How old is it? _____

Why was it saved? _____

When you visit the Montana Historical Society you will learn about homes and communities by looking at many objects that have been donated or given to the museum. "Artifact" is the name given to an object collected by a museum. Of course artifacts cannot talk, but they can tell us much about Montana's past. What of your things do you hope will be saved for one hundred years or more?

Hard Times



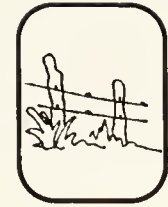
This teddy bear was a gift to Rachelle Kelberer, born in Wolf Point in 1927. It was given to her by her parents on her first Christmas. His name is "Taddy," because his mistress had trouble with e's and a's when first learning to speak. Rachelle, who now lives in San Diego, donated her bear to the Montana Historical Society.

At one time the bear was almost chewed-up by the family dog. The eyes, nose, and mouth, as well as the clothing had to be replaced. The bear survived Rachelle's teething (that's why one ear is larger than the other). The bear even went to the hospital with Rachelle when she was very sick with pneumonia at the age of five.

Taddy is a treasure. We know much about him because Rachelle took the time to write down his story when she donated the bear to the museum. His home is at the museum now, and we're glad to introduce him to you.



Hard Times



As historians do their work, they look at *primary* and *secondary* sources. The Archives at the Montana Historical Society holds many letters, diaries, journals, and hand-written reminiscences of people who lived a long time ago. These are all primary sources. Certain newspaper articles, photographs, oral histories, and artifacts are also primary sources.

Secondary sources are books, encyclopedias, or essays written by authors who consult other people, books, and primary sources. Secondary sources often have been edited — corrected and rewritten by yet another person.

Primary and secondary sources may not always be accurate. (Remember Frank Burke on page 37?) In order to write or to explain events or customs, historians need to compare sources. Part of the fun of history is the great detective work involved in learning the truth.

History is always being made. But not every current event will be famous, extraordinary, or exciting. Everyday life today may be a mystery to someone a hundred years from now. Take care of the things that are important to you and that you hope to pass on to your children and grandchildren. For instance,

Hard Times



keep important photographs and papers out of direct sunlight. Store them in dark, cool places, in a way that keeps them from being touched or folded.

Storing family treasures in attics or basements may not be a good idea. Attics are sometimes very hot, and sometimes very cold. That change of temperature can damage precious things. Also basements can be damp. Water will damage or destroy paper products.

Take time to listen and record the stories of older family members, neighbors, and friends. Not only will

you learn something, you may be saving a piece of history.

As a class project, invite to your classroom an adult who can offer some interesting or unique stories about home in Montana. This may be someone who came to Montana from a foreign country, someone who homesteaded long ago, or a Native American whose ancestors have lived in this land for thousands of years.

Follow the directions in your Teacher Notes for conducting an “oral interview.”

Hard Times



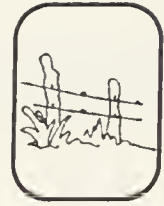
Living in Montana has always been an adventure. Some people like it that way. Even before Montana became a state, members of European royalty traveled to distant Montana to go hunting, to sight-see, or simply to enjoy the wonders of Montana's wilderness.

Once the railroads crossed Montana, railroad managers were interested in attracting people to vacation in the "wilds of Montana." Tourism — the name of the industry which brings people here on vacation — generates much money for the state.

Montana makes some people think of cowboys,

Indians, horses, mountains, fishing, skiing, and life outdoors. If they found big cities or saw huge shopping malls, they would be disappointed. Visitors have certain expectations of our home, Montana.

There are places in Montana called "dude ranches." Here, for a short time, visitors can be a part of the West they have come to love from books, radio, TV. It is a home away from home. **Look at the photograph on the next page. It was taken of some children on a dude ranch sixty years ago. Do you think these people dressed this way when they returned home? Why did they look this way in a Montana setting?**



Dot S Dot Ranch, no date

Hard Times

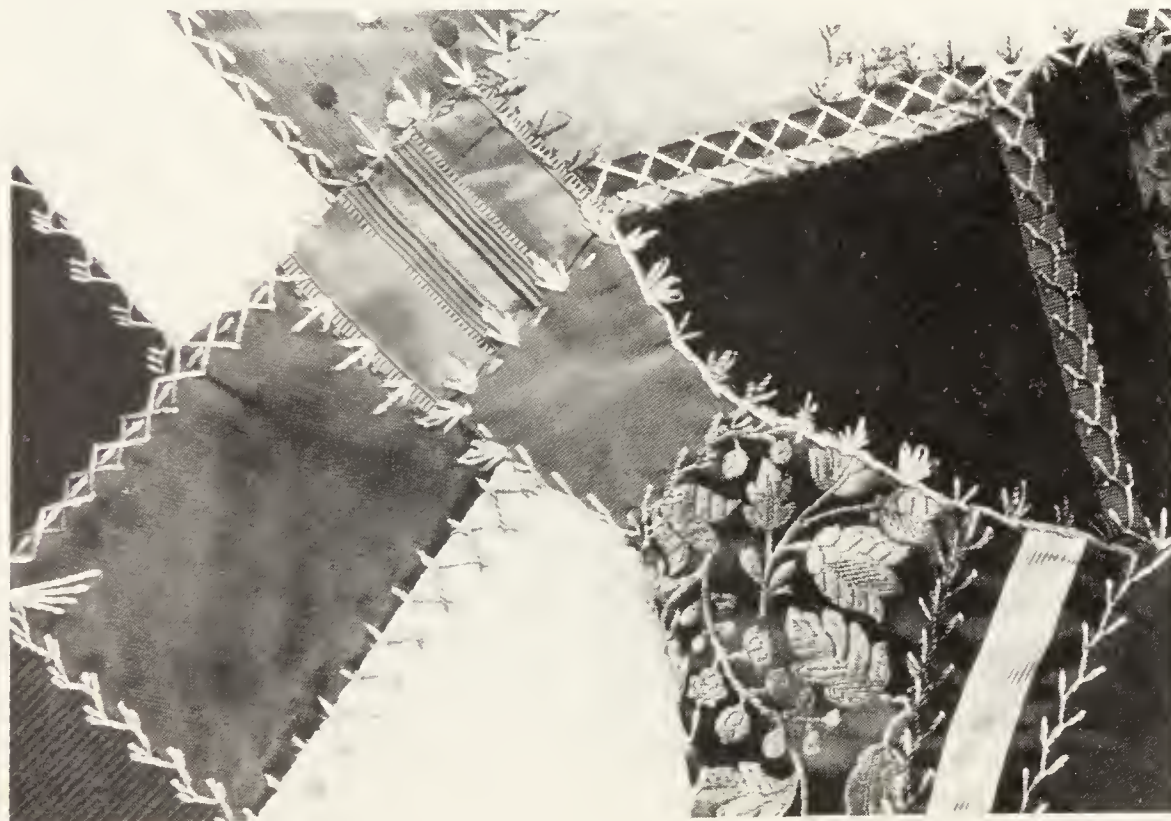


From the buffalo days to the present, life in Montana has been a challenge. When times are tough, people become resourceful. They look around and use the things that are available. It is called “making do.”

Quilt-making is a combination of “making do” with fabric scraps, sewing something that will keep you warm, and creating a piece of art. There are thousands

of patterns that quilters have used over the years to create beautiful pictures and designs.

In addition to sewing small pieces of fabric together, some men and women took the time to add creative and fancy stitchery. Look at the pillow case (called a sham) that is pictured below. It is a “crazy” quilt pattern — there is no planned design, just lots of pieces sewn together.



Detail of a crazy-quilt pillow sham made by Margaret Howell of Helena in 1889

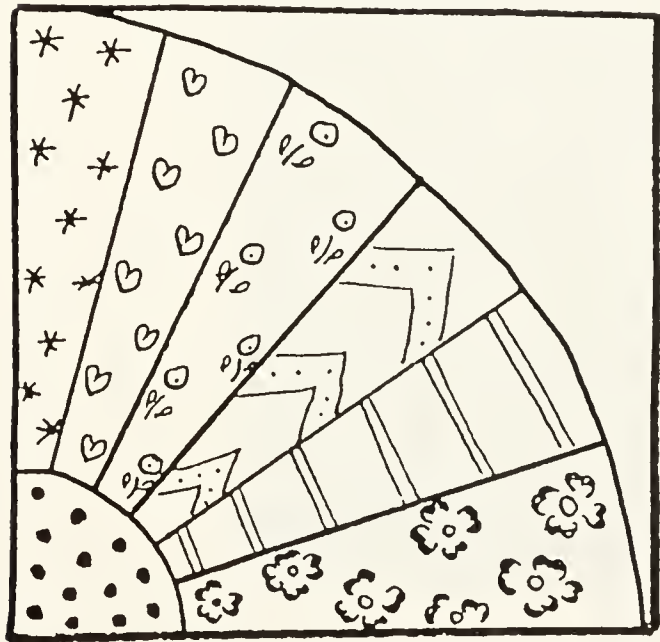
Hard Times



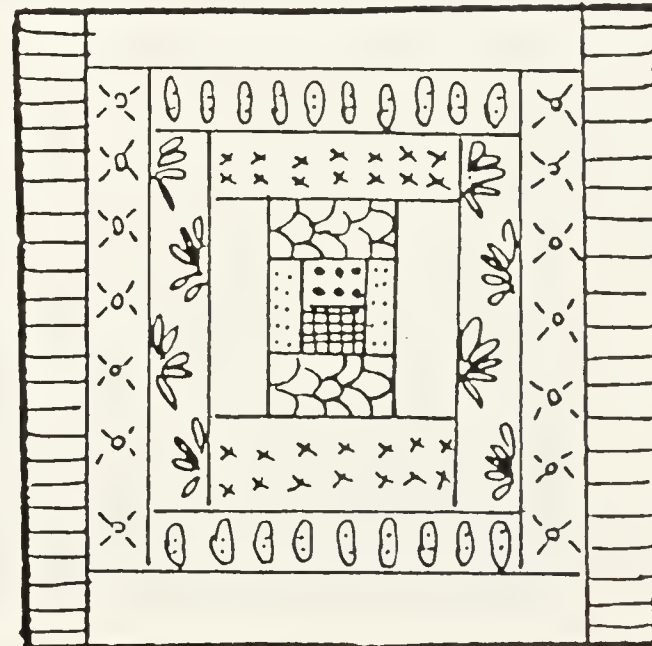
Many quilt patterns are combinations of squares, rectangles, or triangles. On this page are two examples of quilt patterns. Each is called a “square.” Four squares together create a block.

Make a quilt block using one of the examples provided, or find another pattern that you like. Instead of sewing, create your blocks from pieces of colored paper. Practice “making-do” by using paper that has been thrown-away or used for another purpose. Be very careful as you cut your pieces, so that they will all fit together.

Fannie’s Fan



Log Cabin—Basic Patch



Illustrations from *The Collector's Dictionary of Quilt Names and Patterns*, Yvonne M. Khin, 1980

Home and Community: Reflections on Montana's Past

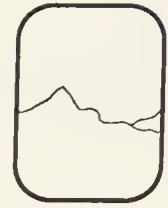


Montana is a special place to live. Many people count themselves lucky to be able to live in a place that is so beautiful, where people are friendly, and where the water and air are not polluted. Montana's "quality of life" is what makes this state such a wonderful place to live.

However, some people find it hard to get work in Montana. Many loggers, farmers, ranchers, miners, and businessmen have a hard time keeping their jobs. Some have had to look for new homes and communities outside of the state in order to feed their families.

The population of Montana today is around 800,000. Even though the population has increased since 1980, the entire state has lost one voice in Congress. In the future Montana will elect only one U.S. Representative from the entire state to represent us in Washington, D.C.

Montanans are faced with many challenges. The very things that make our home special — like the lack of people, isolation, and few polluting industries — are the things that discourage growth and prosperity. The future of our home, Montana, will rest on our ability to keep Montana's "quality of life" and to provide jobs for those who want to live here.



Photograph by John Smart, 1987
The Cayuse Livestock Company and the Crazy Mountains near Melville, Montana

Reflections



Every ten years the United States government sponsors a census. A census is the counting of every person that lives in the United States. In the 1990 census, the population of Montana was 799,065. There are some

cities in the eastern part of the United States in which more people reside than in our whole state.

Look at the charts A, B, and C on the next page.
Answer these questions about our population.

How many American Indians under the age of 18 live in Montana? _____

What race are most of the people who live in Montana? _____

There are (greater/fewer) Afro-Americans living in Montana than Spanish-Americans. _____

Find on the chart the county in which you live. Did its population increase or decrease between 1980 and 1990? _____

Which is the most populated county? _____

Which is the least populated county? _____

Which city in Montana has the greatest population? _____

What is the total number of people living in the ten cities listed? _____

Which city had the greatest increase in population since 1980? _____

Reflections



A Montana Population by Race

	Total	White	Black	Am. Indian	Asian & Pac. Isl.	Other Races	Hispanic Origin
	799,065	741,111	2,381	47,679	4,259	3,635	12,174
18 yrs & older	576,961	542,595	1,500	27,799	2,797	2,270	7,058

B Montana Population by County

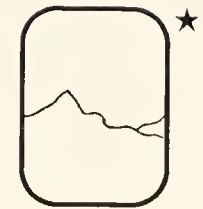
County	1990 pop.	1980 pop.	Difference	Percent
Anaconda-Deer Lodge	10,278	12,518	-2,240	-17.9
Beaverhead	8,424	8,166	+238	+2.9
Big Horn	11,337	11,096	+241	+2.2
Blaine	6,728	6,999	-271	-3.9
Broadwater	3,318	3,267	+51	+1.6
Carbon	8,080	8,099	-19	-.2
Carter	1,503	1,739	-296	-16.5
Cascade	77,691	80,696	-3,005	-3.7
Chouteau	5,452	6,092	-640	-10.5
Custer	11,697	13,109	-1,412	-10.8
Daniels	2,266	2,835	-569	-20.1
Dawson	9,505	11,805	-2,300	-19.5
Fallon	3,103	3,763	-660	-17.5
Fergus	12,083	13,076	-993	-7.6
Flathead	59,218	51,966	+7,252	+14
Gallatin	50,463	42,865	+7,598	+17.7
Garfield	1,589	1,656	-67	-4
Glacier	12,121	10,628	+1,493	14
Golden Valley	912	1,026	-114	-11.1
Granite	2,548	2,700	-152	-5.6
Hill	17,654	17,965	-331	-1.8
Jefferson	7,939	7,029	+910	+3.6
Judith Basin	2,282	2,646	-364	-13.8
Lake County	21,041	19,056	+1,985	+10.4
Lewis & Clark	47,495	43,039	+4,456	+10.4
Liberty	2,295	2,329	-34	-1.5
Lincoln	17,481	17,752	-271	-1.5
McCone	2,276	2,702	-426	-15.8
Madison	5,989	5,448	+541	+9.9
Meagher	1,819	2,154	-335	-15.6
Mineral	3,315	3,675	-360	-9.8
Missoula	78,687	76,016	+2,671	+3.5
Musselshell	4,106	4,428	-322	-7.3
Park	14,562	12,869	+1,693	+13.2
Petroleum	519	655	-136	-20.8
Phillips	5,163	5,367	-204	-3.8
Pondera	6,433	6,731	-298	-4.4
Powder River	2,090	2,520	-430	-17.1
Powell	6,620	6,958	-338	-4.9
Prarie	1,383	1,836	-453	-24.7
Ravalli	25,010	22,493	+2,517	+11.2
Richland	10,716	12,243	-1,527	-12.5
Roosevelt	10,999	10,467	+432	+5.1
Rosebud	10,505	9,899	+706	6.1
Sanders	8,669	8,675	-6	-.1
Sheridan	4,752	5,414	-662	-12.6
Silver Bow	33,941	38,092	-4,151	-10.9
Stillwater	6,536	5,598	+938	+16.8
Sweet Grass	3,154	3,216	-62	-1.9
Teton	6,271	6,491	-220	-3.4
Toole	5,046	5,559	-513	-9.2
Treasure	874	981	-107	-10.9
Valley	8,239	10,250	-2,011	-19.6
Wheatland	2,246	2,359	-113	-4.8
Wibaux	1,191	1,476	-285	-19.3
Yellowstone	113,419	108,035	+5,384	+5.0
MONTANA	799,065	786,690	+12,475	+1.6

C Montana's Top 10 Cities

City	1990 Pop.	1980 Pop.
1. Billings	81,151	66,798
2. Great Falls	55,097	56,884
3. Missoula	42,918	34,893
4. Butte-SilverBow	33,336	37,205
5. Helena	24,569	23,938
6. Bozeman	22,660	21,645
7. Kalispell	11,917	10,689
8. Anaconda-Deer Lodge	10,278	12,518
9. Havre	10,201	10,891
10. Miles City	8,461	9,602

Great Falls Tribune, September 2, 1990

Reflections



Montana inspires many artists; some of them make their home here among the mountains, trees, rivers, and people that are the subjects of their art.

Probably our most famous artist was Charles M. Russell (1864–1926). Though Charlie was not born in Montana, from the day he arrived in 1880 to the time he died in 1926, he called it home.

Charlie was an historian in ways. He told stories through his art about the “good ol’ days” — when

Indians roamed the plains, and a horse was a man’s best friend. “Kid” Russell, as some called him, showed Montanans what they remembered about their home, or at least what they wanted to remember. Charlie Russell was inspired by his adopted home.

Do you have a copy of a Russell painting in your school or home?_____

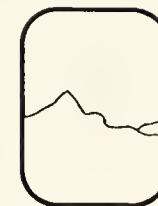
What is the title of it?_____

What does the painting tell you about Russell’s idea of Montana as home?



When the Land Belonged to God, 1914

Reflections



Montana is an inspiration to writers. From the tales and legends of Montana's native peoples, to the poems and stories of Montana's newest writers, the land and its resources have something special about which to write.

Authors write best when they write about something that they know very well. Hughie Call was a ranch wife

who lived in Montana in the 1930s. She wrote about her life and about her family. She was inspired by the Montana landscape and by the family members who meant so much to her.

On the next page is an excerpt from *Golden Fleece*. It is a wonderful book. When you have time, request it from the library. You will enjoy the whole book.



The Home Ranch

"Well, here we are," Tom said. "Welcome home."

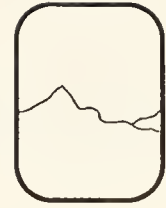
Home. I looked at the house. I saw it was large, sturdy, with several chimneys on its roof, and many gleaming windows. All one could ask for, and yet — something was missing, something was wrong. A moment elapsed before I realized what that something was, and then wave after wave of homesickness swept over me.

The house stood out in stark silhouette against a background of mountains—strange, unfriendly mountains they now seemed—without one flower or shrub or blade of grass to soften its austerity. . . .

I climbed slowly out of the car and waited beside the gate while Tom unloaded our bags. For a long, dreadful moment I stared at the ground surrounding the house. I had never before seen so many rocks in one place. Big rocks and little rocks, a veritable carpet of them. Here and there I saw a clump of gray-green sagebrush which had put down roots in a handful of earth, but that was all. The rest was rocks.

Golden Fleece, Hughie Call, 1942

Reflections

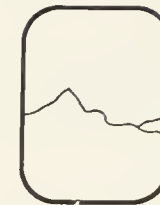


Like the wind tickling the tips of mountain pines or the babble of streams, nature provides music for our ears. From the flutes and chants of Montana's first people to toe-tapping fiddle music, we have songs about our home, Montana.

Learn the song printed on the next page. Sing it for your parents, or better yet, sing it for your guide at the Montana Historical Society.

Can you think of any other songs that have been inspired by this great state?

Reflections



THE COWBOY'S LAMENT

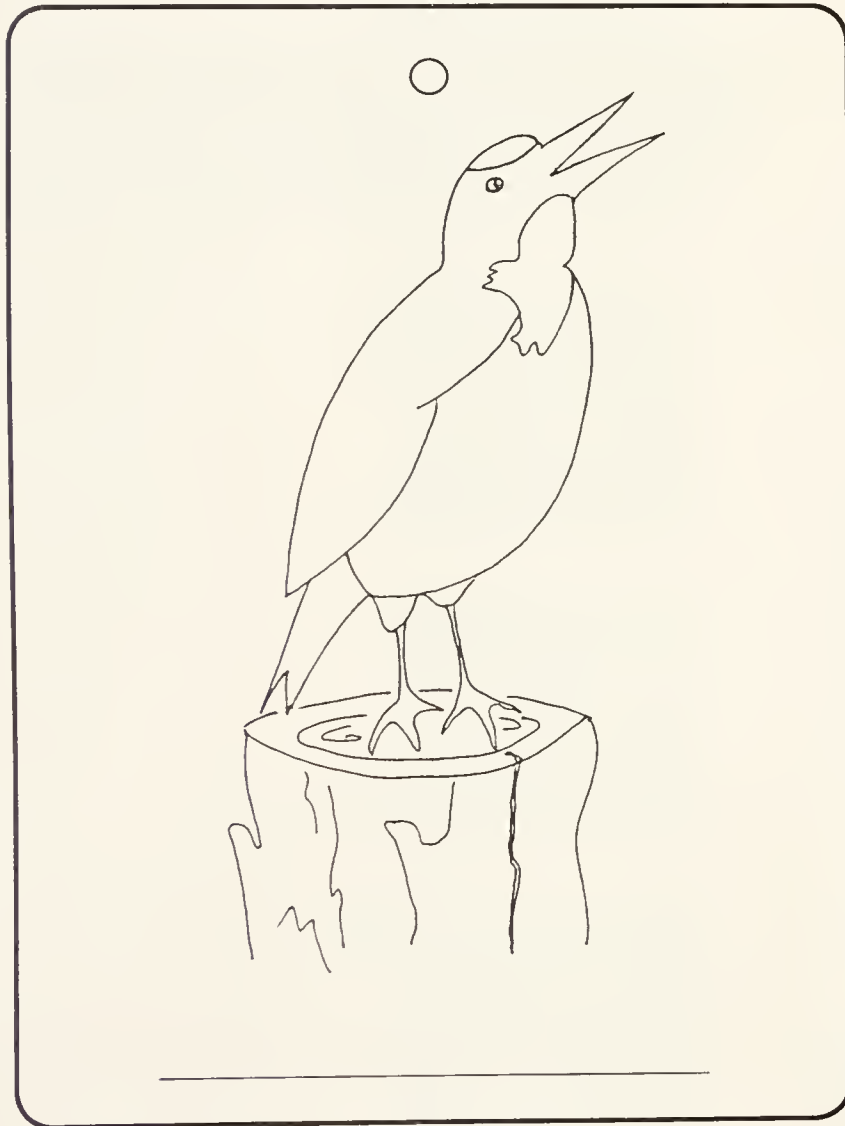
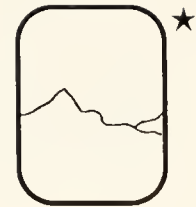
At a leisurely pace

Let sixteen gamblers
Lay a hand on my coffin,
Let sixteen cowboys
Come carry me along,
And take me to the graveyard,
And lay the sod o'er me,
I'm just a young cowboy
And I know I done wrong!

Go gather around you
A crowd of young cowboys,
And tell them the story
Of this my sad fate,
Tell one and the other,
Before they go further,
To stop their wild roving
Before it's too late.

It was once in the saddle
That I would go dashing,
'Twas once in the saddle
That I would go gay,
First to the card house
And then to the dram house,
Got shot in the stomach
And you see where I lay.

Then drag your rope slowly
And rattle your spurs lowly,
And give a wild whoop
As you carry me along,
And take me to Boot Hill
And cover me with roses,
I'm just a young cowboy
And I know I done wrong!

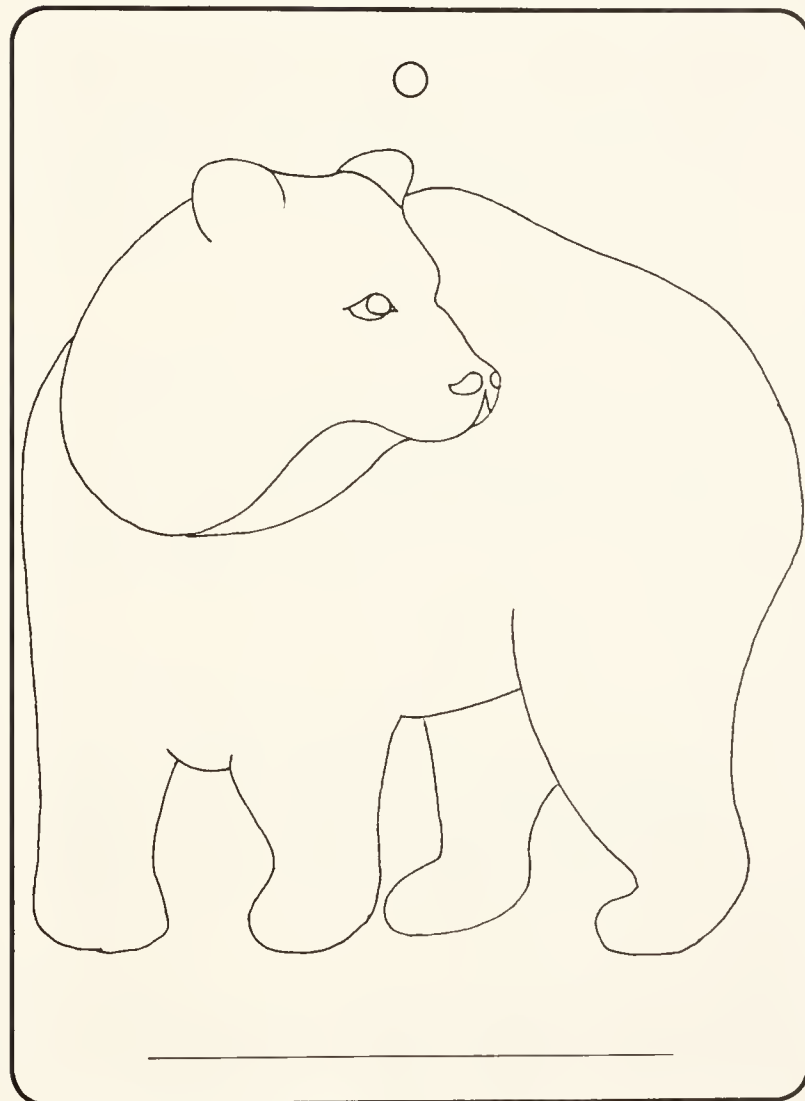
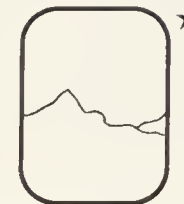


Color the state symbols drawn on this page and the next. Select one to be your name badge. Wear it when you visit the Montana Historical Society.

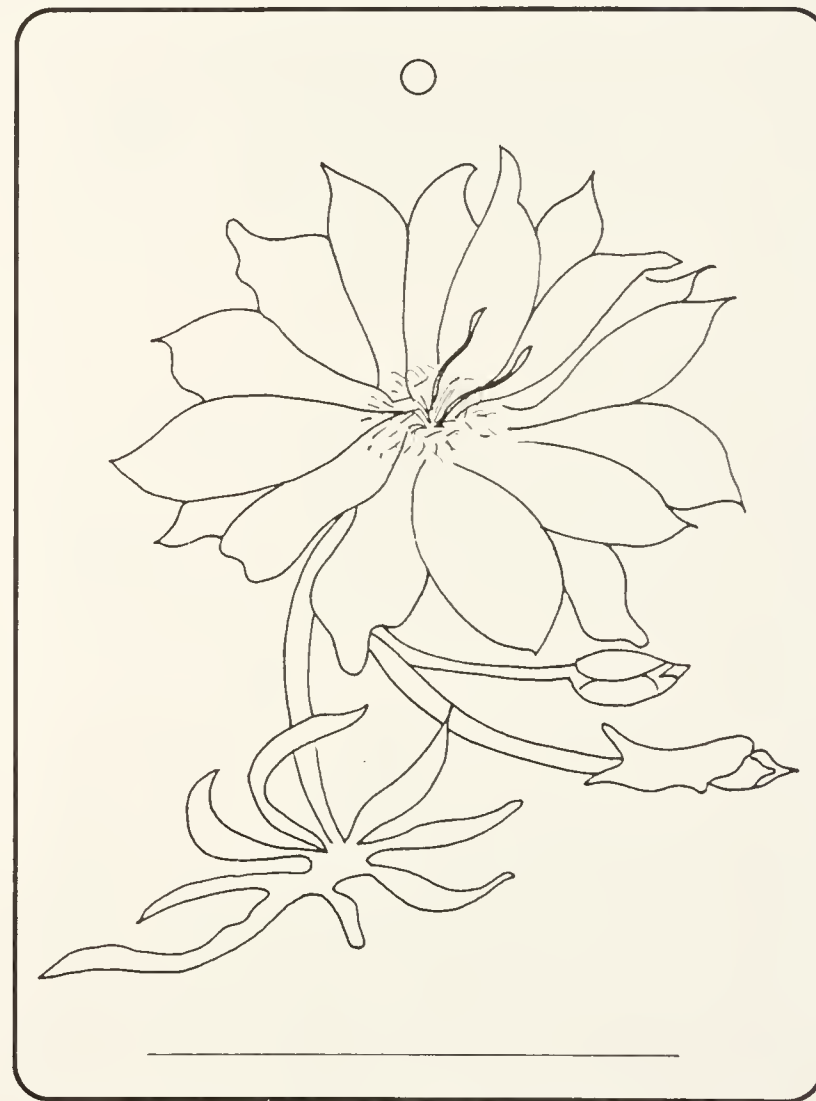
Print your name in the space provided. Cut out the rectangle, then trace the outline on a piece of mat board or cardboard. Carefully cut the cardboard, then glue the two pieces together. Put a hole through the top and thread a piece of string or yarn through the hole. Make sure the yarn is long enough to fit around your neck.

Montana's state bird is the Western Meadowlark.

Reflections _____



Our state animal is the Silver-tipped Grizzly.



Montana's state flower is the Bitterroot.

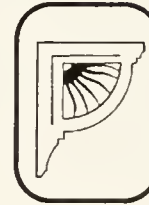
Home and Community: An Activity Guide to the Exhibit "Montana Homeland"

Summary Concepts



First People

Early people lived in homes and communities for shelter, protection, and companionship.



Boom Years

Once railroads and other communication networks were completed, Montana was linked to a larger world and to greater opportunity.



Indians' World

Indians traded with many distant tribes and were influenced by other cultures long before white people appeared.



Hard Times

Drought, depression, and two world wars made for hard times in Montana. Many people left their homes in hopes of finding better luck elsewhere.



New Country

Immigrants came west searching for riches and new homes. They built communities and were proud of their towns and accomplishments.



Reflections

In 1990 Montana was home to 800,000 people. The beauty and isolation of the state inspire art, writing, and creativity.

